

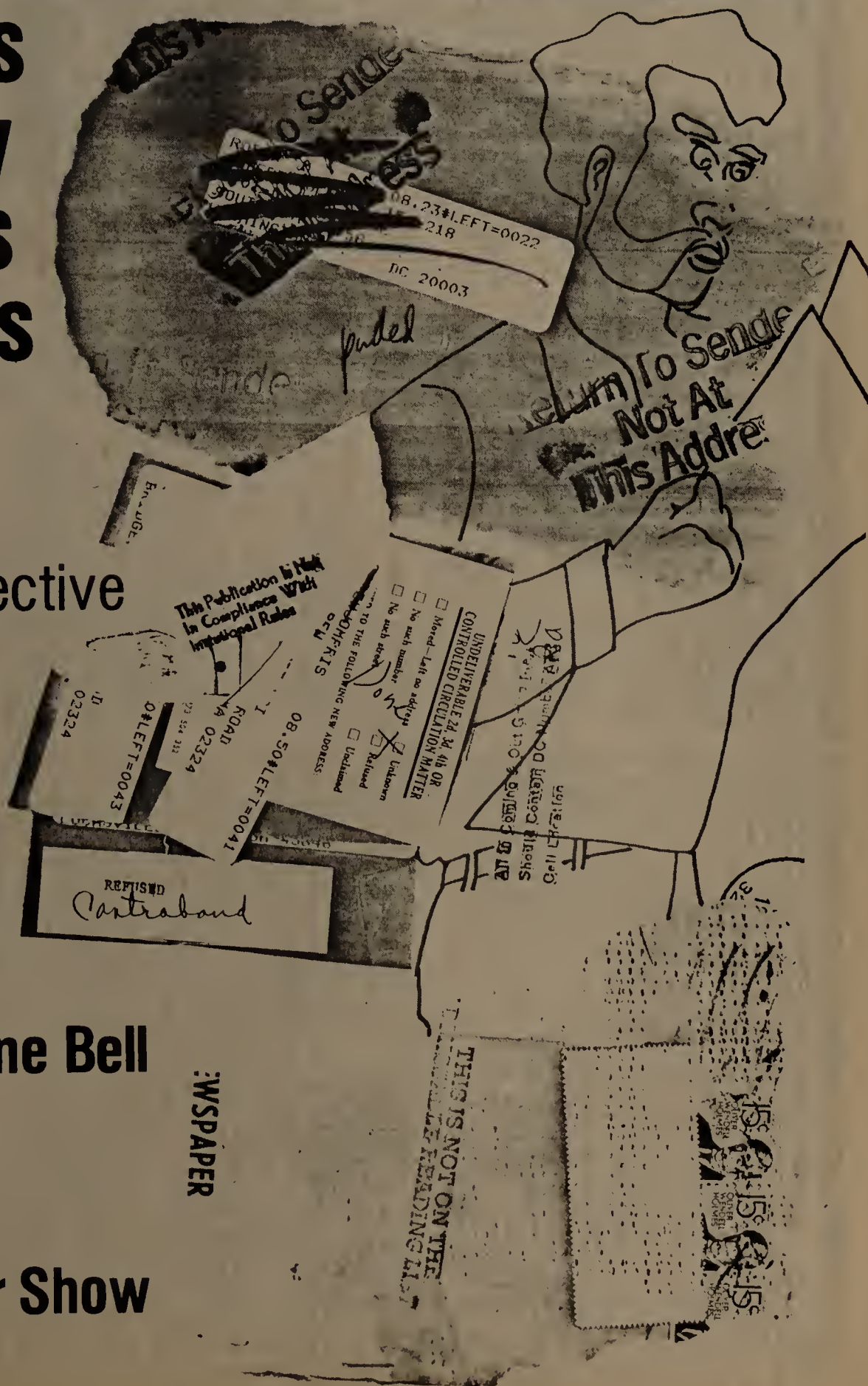
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THE WEEKLY FOR LESBIANS AND GAY MALES

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# The Rocky Horror Show Reviewed







## Federal Prisons Allow Gay Papers For Inmates

Compiled by Cindy Rizzo

WASHINGTON, D.C. — The U.S. Bureau of Prisons, which oversees all federal penal institutions in the country, has agreed to amend its longstanding practice of forbidding prisoners access to lesbian and gay publications.

On October 21, Judge Barrington D. Parker of the U.S. District Court for the District of Columbia signed a judgment in which he approved a settlement between the parties in the case of *NGTF, et al, v. Carlson*. That suit joined as plaintiffs the National Gay Task Force, *Gay Community News, Off Our Backs*, and the Inside-Outside Collective (a prison reform group which has ceased publishing,) and was filed against Norman Carlson in his capacity as Director of the Bureau.

The action challenged to legality of the non-access policy and attempted to ensure that lesbian and gay publications would reach all interested inmates.

The settlement amended existing regulations by setting forth guidelines for use by wardens at individual institutions. It will now be the Bureau's practice to allow wardens to prohibit the circulation of explicitly sexual materials of a homosexual nature if they "pose a threat to the recipient." However, where such materials are of literary, scholarly or general social value, they can be admitted despite explicit sexual content.

Excluded from the category of "sexually explicit homosexual materials," and thus allowed entry into federal prisons, are publications of a "news or information type," including those which cover the "activities of gay rights organizations or gay religious groups."

The agreement of settlement included a lengthy monitoring procedure to ensure the Bureau's compliance with the amended practice. The new regulations, known as Program Statement

5266.2, will be published in the *Federal Register*. Attorneys for the plaintiffs will receive copies of all guidelines and instructions issued by the Bureau to institutions under its jurisdiction. Any notices of rejection sent concerning lesbian and gay publications must be reviewed by plaintiffs' attorneys, who can then return to the court to redress claims that the agreement has been violated. Furthermore, the amended rules cannot be modified by the Bureau for the next two years "unless it is necessary to protect security, good order or discipline or to prevent facilitation of criminal activity."

According to Margot Karle, who along with Nan Hunter acted as counsel for the plaintiffs, the possibility of settling this case had been discussed for some time. Karle told *GCN* that it would take a long time to try the case, which, if successful, could then have been appealed by the government. Considerations of time and expense, along with the potential risks involved, led Karle and Hunter to conclude that settlement was a desirable alternative.

Commenting on the significance of this settlement, Karle stated, "For the first time publications will be admitted to all federal prisons. Gay prisoners will have access to a community of ideas and to contacts provided by these publications."

The terms of the settlement do not affect existing policies in state jails and prisons, some of which prohibit access to gay publications and others which allow such access. Attorney Karle, however, was optimistic that the federal Bureau's new policy will set an example that state institutions may choose to follow.

The suit and its subsequent settlement were the results of the efforts of the Lambda Legal Defense Fund, a public interest law firm based in New York City.

routine police procedures.

Lee Harrington, president of Houston's Gay Political Caucus, hailed the indictment as a victory for justice.

"I think that this lets the city know that we [the lesbian and gay community] are not going to tolerate another situation where a Houston police officer abuses a citizen because that citizen is gay," said Harrington.

Police officials are shocked by the indictment, claiming that it was "politically motivated" and a "mistake." Police union officials also questioned whether lesbian and gay community leaders should have been allowed to testify in the three-day proceedings, saying that the lesbian and gay leaders were not witnesses and should not have testified.

If convicted, McCoy could face a sentence of up to one year in jail and a maximum fine of \$2000.

Police union members said continued on page 7



Sculptor George Segal with his work "Gay Liberation."

### News Analysis

## Community Board Approves Christopher Park Statue

By Philip Shehadi

NEW YORK — Plans to erect George Segal's sculpture "Gay Liberation" at the site of the 1969 Stonewall Riots cleared a major hurdle October 16 when Community Board 2 voted 24-9 to approve its placement in Christopher Park.

The vote capped a heated three-and-a-half-hour public debate in which opponents of the sculpture, both gay and straight, appeared at times to have the upper hand. For a while, it even seemed that the sponsors and supporters of the sculpture were in a no-win situation: under pressure from the Block Association, the Community Board's Parks Committee had withdrawn its initial support for the Christopher Park monument.

It took some last-minute maneuvering by openly-gay board members Steve Askinazy, Alice Krause, and Sidney Abbott to even get a resolution supporting the sculpture on the floor for a vote.

But the tally was decisive, and leaves the sculpture's sponsors with only one more hurdle to go: a New York City Landmarks Commission meeting scheduled for November 25.

"Not many people really opposed it," claimed Bruce Voeller, head of the Mariposa Foundation and former Co-Executive Director of the National Gay Task Force (NGTF), who has guided the project to completion since the idea was first proposed four years ago. "The opposition was blown out of all proportion, grossly overblown because of a few noisy people," he told *GCN*.

"It is only a small group in the gay community favoring the sculpture," Craig Rodwell, proprietor of the Oscar Wilde Memorial Bookshop and a leading opponent of the sculpture plan, told the meeting. Back and forth, each side claimed to reflect the majority view, with Voeller supporting his estimate with a trail of pink and white petitions that encircled the room. Voeller allegedly collected more than six times as many signatures as the block associations

who opposed him, and in much less time.

The sculpture depicts two peaceful, white gay couples, one lesbian, seated on a bench holding hands, and the other male, standing up beside the women. It was denounced in the course of the many public hearings on the issue for being unattractive, a tourist attraction, inappropriate for a small 19th Century park, and an invitation to public sex. Lesbian and gay opponents charged the sculpture was racist, because its subjects were all white. They called it inappropriate for a struggle initiated by "queens" and still largely unwon.

Michael Rezak, speaking for New York's Gay Activists' Alliance, told a September 18 public hearing on the issue: "Full rights

are the only tribute to the struggle of gay liberation. Anything less is an insult in a society that still considers us outlaws and pariahs. These statues are second-rate corporate art in service of straight society."

Most lesbian and gay opponents, however, favored the idea of some monument to lesbian and gay liberation in New York, but opposed the particular Segal sculpture or the particular site of Christopher Park. "This statue is racist. It perpetuates the notion that the gay movement is white and that blacks shouldn't have anything to do with it," was a commonly voiced complaint.

And yet even among lesbians and gay males who agreed the statue failed to be properly repre-

Continued on page 7

## Cop Indicted In Paez Slaying

By Richard Burckhardt

HOUSTON — A Harris County grand jury here has indicted a Houston police officer of negligent homicide in the June 28 shooting death of Houston Gay Political Caucus secretary Fred Paez.

The 12 member jury alleged that Officer Kevin M. McCoy acted negligently when he placed a "loaded, cocked, pistol against the head of Paez." The gun discharged and resulted in Paez's death (see *GCN*, Vol 8, No. 1).

McCoy had testified that Paez had made sexual advances toward him and that Paez resisted when he tried to arrest him. McCoy said that the gun went off "accidentally," a statement that is backed by the findings of the Harris County medical examiner.

Lesbian and gay leaders have discounted the idea that Paez would have resisted arrest, saying that Paez was a "police buff" who was familiar with

## Suit Challenges Ok. Helms Bill

Compiled by David Jernigan

OKLAHOMA CITY — The National Gay Task Force (NGTF), Gay Rights Advocates (GRA), the American Civil Liberties Union (ACLU), and an Oklahoma City University student filed a suit in federal court last week challenging a 1978 Oklahoma state law barring gay men and lesbians from teaching in public schools.

The law, proposed by former State Representative Mary Helms and based on the defeated "Briggs Initiative" in California, also allows school districts to fire anyone "advocating, soliciting, imposing, encouraging or promoting public or private homosexual activity in a manner which creates a substantial risk that such conduct will come to the attention of schoolchildren or school employees."

NGTF Co-Director Lucia Valeska called the Helms law "a patently discriminatory piece of legislation that singles out lesbians and

gay men and any school employee associating with us for harassment and abuse. It is an attack on every school employee's fundamental livelihood, especially those who are gay."

Shirley Barry, head of the Oklahoma ACLU, characterized it as "a clear violation of the constitutional rights of all present and future teachers in the Oklahoma public school system . . . This will be the most significant challenge ever filed on this issue in the country."

An earlier challenge to the Helms law was thrown out of court because the plaintiffs were all "of the John Doe-Jane Doe variety," NGTF Co-Director Charles Brydon told *GCN*. The current suit is a class action suit, in which NGTF claims to represent "both present and prospective teachers in the Oklahoma City school district."

Joining them in the role of



# News Notes

## quote of the week

“Of course, the [George] Segal sculpture is overtly political. Its permanence — great care has been taken to make it vandal-proof — and its proposed placement in a public park suggest that the gay movement is not a passing phenomenon, and that it enjoys official sanction. Because it is a work of great vitality, its political significance is all the greater. It has the potential to strengthen the bonds and unite the movement that it celebrates.”

—Aryeh Neier, former head of the New York Civil Liberties Union, in an essay on the George Segal sculpture “Gay Liberation” slated for placement in New York’s Christopher Park on the site of the Stonewall Riots, considered by many to be the start of the lesbian and gay liberation movement. The essay was printed in *The Nation*, October 18, 1980.

## feeling left out

NEW YORK — The co-executive directors of the National Gay Task Force have asked the Department of Justice to explain the absense of “sexual orientation” in a department regulation issued to ban police agencies from inflicting physical abuse or summary punishment because of race, color, religion, national origin, or sex.

In a letter to Associate Attorney General John Shenefield, Charles Brydon and Lucia Valeska stated, “We are disturbed by this omission in light of the history of adverse police-gay community relations in too many communities throughout the country.” They further mentioned specific incidents in which NGTF has been involved in bringing the issue of police brutality to the attention of various governmental agencies. Valeska and Brydon also requested that Shenefield take steps to correct the regulation.

NGTF is asking every gay person who is a victim of police brutality to report the incident to the local FBI office and to NGTF. Call or write to Tom Burrows, NGTF, 80 Fifth Avenue, New York, NY 10011, (212) 741-5800.

## lesbian bar suspended

BALTIMORE — This city’s liquor board has imposed a three-day suspension of the Club Mitchell, a lesbian bar, citing complaints from residents of the neighborhood, Little Italy.

The board also ordered the bar owners to close at 2 a.m., retracting a July decision that the tavern could stay open from 2 a.m. to 4 a.m. as long as no drinks were served.

The board penalized the Club Mitchell after hearing residents’ complaints of excessive noise and litter caused by the late hour patrons of the bar. Some of the protesters said that patrons of the club seemed to have gotten younger and noisier in recent years. One man said women leaving the bar in the early morning “squeal wheels and blow horns,” awakening residents. Some residents charged that patrons urinated in a nearby alley and left bottles and cans strewn in the area.

Rosemary Gomez, one of the bar’s owners, said she has been tried to respond to neighborhood complaints. When residents complained of loud music, she fired the disc jockey and hung up “three sets of heavy velvet drapes” to absorb some of the sound. She offered to reimburse a resident for repairs on a house railing broken by a patron, though he never sent the bill. Also, Gomez said, bar employees have recently been cleaning up litter in the area nightly.

The owner also testified before the board that she had banned from her club last May a woman responsible for starting a fight which had disturbed residents.

## danger to the climate

ST. PETERSBURG, FL — Leaders of this city’s mainline religious denominations have called Moral Majority a “danger to the national climate of well-being,” according to the newspaper *Today*.

“Religious United for Action in the Community recently approved a resolution accusing the fundamentalists of a ‘selective, literal interpretation of the Bible’,” *Today* said. The resolution states, “They seem to say that God solely speaks to them even about America’s social issues and political and military problems. Their scriptural selectivity contrasts with the whole biblical understanding and has led them to mistake good for evil and evil for good.”

RUAC’s resolution was prompted by a presentation by Moral Majority member Tom Munson. The latter distributed copies of his group’s “report card” on the candidates, based on their responses to 20 questions on current political issues.

In *These Times* similarly reports that fundamentalist efforts to oust Sen. George McGovern have alienated mainline Christian leaders in South Dakota. The clergy there see fundamentalist electoral activity as the product of moneyed influences from outside the state.

## a building for boston lesbians

BOSTON — A group of lesbians are organizing to plan for a lesbian-owned and maintained building for cultural events here in the city. They would like it to provide space for events in music, the visual arts, the performing arts, crafts, film, video, writing, and other cultural media. The building would be run by “all lesbians — womyn of color, Hispanic womyn, Asian womyn, Native American womyn, and womyn of all classes.”

The organizers plan a meeting to discuss issues surrounding the idea of such a building. The meeting will be held Sunday, November 2, at the Harriet Tubman House, 566 Columbus Ave. at the corner of Massachusetts Ave. in Boston, from 4 to 6 p.m. The meeting space is accessible to the physically impaired.

Among the topics to be discussed at the meeting: Will the building be bought or rented? Will it be a lesbian space? What would community women like to see happening in the space? How will such a building be financed? “Bring your brainstorm,” the organizers advise.

## dahhhling queen

TALLAHASSEE — A Florida State University man, running as Billy Dahhhling, has captured this year’s title as homecoming queen. The St. Petersburg *Times* reports that junior Bill Wade ran to express his distaste for the homecoming “beauty contest” and as a personal protest against the stereotyped “macho man and passive girl.”

Wade was supported by the Tallahassee Gay Alliance and the FSU Women’s Center. The local chapter of the American Civil Liberties Union (ACLU) entered the picture when the FSU administration showed signs of opposition.

Wade said he interpreted support for his candidacy as “A Queen With A Difference” as an expression of anti-sexist sentiments. However, finalists for homecoming princess disagreed, telling the *Times* that they felt that students voted for Wade as in protest over the fraternity-sorority system which has traditionally dominated the festivities.

The 17-year-old junior outpolled 19 female candidates, winning by a margin of 100 out of the 5,200 votes cast. While many of the other candidates spent \$500 to \$1000 on their campaigns, Wade spent \$3.50.

Three of the four finalists for homecoming princess and all of the nominees for chief (the queen’s escort), including the winner, said they would boycott the ceremonies if Wade refused to abdicate. Alumni Affairs Chair Bob Shackleton said that several “very prominent” alumni had indicated that they would withdraw their financial support if Wade participated in homecoming as princess.

Wade and his attorneys eventually struck a compromise with the university. “Billy Dahhhling” would be crowned, but would not ride in the parade or appear at the game. At the coronation, according to the *Times*, most of the 15,000 students present yelled obscenities and made obscene gestures.

The FSU student senate has since instituted sex distinctions for homecoming queen and chief. A male homecoming queen had been elected at FSU in 1972, but the university cancelled all homecoming activities in response.

## meet the cubans

BOSTON — The Boston Area Coalition for Cuban Aid and Resettlement (BACCAR) will sponsor an evening of Cuban food and entertainment and an opportunity to meet several of the gay and lesbian Cuban refugees in the Boston area on Friday, November 14 at 8:00 p.m. at the Arlington St. Church. The event will include slides of Cuba and a panel discussion with the refugees.

BACCAR is a coalition of Hispanic and North American gay men and lesbians working to resettle and orient gay and lesbian Cuban refugees in Boston. The purpose of the evening is to provide information about the refugees and to encourage sponsorship and raise funds for local resettlement efforts.

## they’re for it

BALTIMORE — Just over half of the 187 University of Maryland students who participated in a campus newspaper poll support a lesbian/gay rights policy for the school. The policy would “protect gays [and lesbians] from discrimination, just as there currently are policies protecting other minority groups.” Fifty-two percent of those polled supported the institution of such an ordinance, 42% opposed it and six percent were undecided.

UMd President John Toll last month rejected a proposed lesbian and gay rights policy, maintaining that university rules do not allow protection of minority groups not protected by state or federal laws. (See *GCN*, Vol. 8, No. 10).

## you wear yours, i’ll wear mine

SAN FRANCISCO — About 200 demonstrators, including six members of the Sisterhood of Perpetual Indulgence, were escorted from the University of San Francisco’s 125th anniversary open house recently after demonstrating against the Catholic school’s policy against a lesbian and gay rights group’s inclusion in a law school catalogue.

The demonstrators, led peacefully off the campus arm-in-arm by Supervisor Carol Ruth Silver, who attended the open house, chanted “2-4-6-8, are you sure your priest is straight?”, according to a report in the San Francisco *Chronicle*. Some taunted university police by saying, “Are you trying to bring back the Inquisition?”

Father John LoSchiavo, who has been president of the 6500-student university for nearly four years, rejected a compromise plan by the student government to include the group, Students Together for Individual Rights, in the catalogue with a disclaimer that USF “does not necessarily approve” of the organization.

Peter Hanley, a third-year USF law student who is president of the organization, called the university’s decision to delete it from the catalogue “secretive and deceitful.”

LoSchiavo said he chose not to include the group in the catalogue because “it would be interpreted as university approval and support of homosexual activity, which are at variance with the principles of the Catholic faith.”

During the demonstration, one of the “Sisters,” who call themselves “an order of gay male nuns dedicated to the promulgation of universal joy and the expiation of stigmatic guilt,” was confronted by Sister Mary Brian, a professor at the university.

“I resent you wearing my habit,” Brian told the Sisters.

“Sister, you are wearing your habit and I am wearing my habit,” one of the protesters replied.

## boston coffeehouse to open

BOSTON — A new coffeehouse, devoted to presenting new talent in music and other performing arts, will be opening in Boston in mid-November. The coffeehouse will be “open to all people, of all colors, of all persuasions, of all stripes” says its proprietor, musician Maxine Feldman. It will be open five nights each week, with classical music on Sunday afternoons and regular women’s nights.

The coffeehouse will be in a room in the Arlington Street Church. Feldman says she is redecorating the space as an ideal environment for performers, one which is particularly comfortable for entertainers trying to gain experience.

Feldman is eager to hear from anyone interested in performing: musicians, comics, poets, filmmakers, etc. She will be paying performers. Tapes, resumes, and photos should be sent to Maxine Feldman at 355 Boylston Street, Boston, MA 02116.

The date for the coffeehouse opening will be announced in *GCN* and other local publications.

## women protest at the pentagon

WASHINGTON, DC — At the first all-women protest at the Pentagon in 12 years, women from all over the Northeast will join together to show their opposition to U.S. military violence and the sexual and economic violence in the everyday lives of all women. “We women are gathering because life on the precipice is intolerable,” the organizers explain.

On Sunday, November 16, women will gather here to share political concerns, resources and experiences, and a candle-light vigil that evening. The protest will be held at the Pentagon the next day. The action will be divided into four time blocks during which participants will “dramatically express mourning, rage, empowerment, and defiance” in sequence. The last will include optional nonviolent civil disobedience. For more information contact Women’s Pentagon Action, 29 West 21st St. New York, NY 10010, or call (212) 242-3270.

A local Boston action in support of the women going to the Pentagon action will be held at Boston Common on Saturday, November 15. Women will gather in their neighborhoods at noon to leaflet and invite women to join along the way, reaching the Common at 1 p.m. For more information, call Maryanne at (617) 282-1243, Jessica at (617) 868-3099, or Leslie at (617) 354-0008.

## solely between individuals

TEL AVIV — The Israeli cabinet has rejected a bill proposed by its legislation committee which would have decriminalized homosexual acts between consenting adults, Chicago’s *Gay Life* reported. Justice Minister Shmuel Tamir, who resigned shortly afterward for unrelated reasons, argued in favor of the bill. *Gay Life* quotes him as saying, “There is no justification in this day and age for the state to interfere in a private activity which is solely a matter between individuals.”





Amy Hoffman, *GCN* Managing Editor, and Richard Burns, former Managing Editor, accept award from Margot Karle of Lambda Legal Defense and Education Fund.

## Lambda Fund Gives Awards To *GCN*, Lorde, Abrams

By Philip Shehadi

NEW YORK — This state's attorney general, Robert Abrams, poet Audre Lorde and the Boston lesbian and gay weekly *Gay Community News* were among those honored at the October 20 annual awards dinner of the Lambda Legal Defense and Education Fund.

Gathering at the Roosevelt Hotel on East 45th St., some 165 members and supporters made donations to the Lambda coffers and heard speeches celebrating the past year's lesbian and gay rights victories in the courts.

"It's the moment of the year I feel most proud of being gay," said Lambda consultant Jack Schlegel, another award recipient, of the annual fundraising dinner. He said that within the crowd of mostly lawyers, businessmen and city officials one has the sense — rare in New York — of the lesbian and gay rights movement's strength, respectability and common purpose. "I like it because of the warm feelings that come out of it," said Margot Karle, Lambda's president, who emceed the evening's program.

Karle began with an account of major court battles over the past year affecting the legal rights of lesbians and gay men. "Nineteen eighty has been a terrific year for Lambda and for gay rights. We have won more substantial victories than ever before." She said

that those victories are victories Lambda litigation efforts were often instrumental in securing.

Progress was most notable on the sodomy front, with a landmark ruling in January by the New York State Appellate Division that the state's antisodomy laws are unconstitutional. *People v. Onofre*, in which a gay man was convicted of consensual sodomy, in effect legalized consenting homosexual relationships within the jurisdiction of the court. "We can now legally do it in the northwestern quadrant of New York," Karle told the audience, "but not from where we speak tonight."

Yet, Karle said, the decision in *People v. Onofre* opened up the path to eliminate New York State's antisodomy laws altogether: if the Court of Appeals upholds the lower court ruling, New York will be added to the growing list of states where consensual sodomy is legal. Lambda is serving as co-counsel in the case and expects to win when the decision is handed down, possible within the next month. "I think it will come by Hanukkah, she [Margot Karle] thinks it will come by Thanksgiving," says Roz Richter, Lambda's executive director.

Pennsylvania recently disposed of its antisodomy law in *People v. Bonadio*, when the State Supreme Court ruled that the conviction of a male couple for sodomy on the stage of a sex theater in Pittsburgh

violated their constitutional rights.

Another recent victory was last week's decision by the U.S. Bureau of Prisons to allow gay prisoners to receive gay publications. Among the plaintiffs, represented by Lambda, was *GCN* — "our most regular correspondents," according to Margot Karle. Former *GCN* Managing Editor Richard Burns was reportedly a key witness in the case: "He is the best witness I have ever encountered in any disposition, hearing or trial," said Karle.

On other fronts, Lambda has filed *amicus curiae* briefs in a lesbian custody case in Denver and on behalf of the Georgetown University Gay Students Group, refused official recognition by the Roman Catholic University on the grounds of religious freedom. In another university issue, Lambda is representing the gay students group at New York University in its attempt to apply the school's nondiscrimination policy to campus employment recruiters. And in *Berg v. Claytor*, Lambda attorneys continue their suit against the U.S. Navy for discharging former Ensign Vernon Berg.

New York State Attorney General Robert Abrams praised Lambda's efforts in his speech accepting this year's annual award. "Lambda has set high standards

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## DC Government Intervenes In Georgetown Suit

Compiled by Joanne Brown

WASHINGTON, DC — The government of the District of Columbia has decided to intervene in a lawsuit filed against Georgetown University by the school's two lesbian and gay student groups.

Maria Dias, special assistant to Mayor Marion Barry, told *GCN* that the city's government will file its own brief as a plaintiff in the case. In the brief, the city will contend that the Catholic university's refusal to grant the two student groups recognition and funding violates the District of Columbia's Human Rights Act, which prohibits discrimination on the basis of sexual orientation.

According to Leonard Griff, attorney for the two student groups, Gay People of Georgetown University (GPGU) and the Gay Rights Coalition of Georgetown University Law Center (GRC-GULC), the university plans to challenge the constitutionality of the ordinance, contending that their right to refuse to recognize the groups is protected by the First Amendment's guarantee of "freedom of religion."

The university's public relations director, Wes Christenson, told *GCN* that the university maintains that by recognizing the groups and giving them funding, it would be condoning homosexual acts and violating Roman Catholic teaching, which condemns such acts.

Both Griff and Steven Riel, GPGU president, charged that the university was as concerned about alienating Georgetown alumni and losing funds provided by alumni contributions as it was about violating Catholic teaching.

Riel told *GCN* that he was happy, although not surprised, about the city government's decision to intervene in the suit. "In the preliminary hearing, the judge told the university administration that if it is going to use constitutionality in its defense, it must notify the D.C. government to intervene."

In Riel's opinion, since the university is challenging a city ordinance, the city administration's credibility would be at stake if it did not interfere to protect the ordinance.

Christenson declined comment on the city's involvement in the suit.

Griff told *GCN* that it is not unusual for the District of Columbia government to intervene in cases of discrimination. "There was a similar discrimination suit here recently, involving the firing of an employee on the basis of gender. The government found that the elimination of discrimination of all sorts overrides the protection of certain freedoms guaranteed by the First Amendment."

Riel said that he questions the legitimacy of applying the First Amendment at all in this case.

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## Brown Establishes Privacy Commission

Compiled by Michael Glover

SACRAMENTO, CA — Governor Jerry Brown has issued an executive order establishing a statewide commission to study the problems of discrimination against sexual minorities and the invasions of personal privacy faced by all Californians.

The 25-member Commission on Personal Privacy will document the extent and form of these problems in both the public and private sectors, explore already existing remedies, and make recommendations for legislative, administrative and other remedial action.

"The Commission will study, in an objective fashion, issues and misinformation that have been raised regarding the sexual orientation and/or sexuality of the aged, handicapped, youth, gays and lesbians, bisexuals, and unmarried couples," stated Lee Walker, manager of the Sexual Orientation Project of the California State Personnel Board. "Misinformation — myths and stereotypes — may result in prejudice and therefore unjust, unfair discriminatory and possibly illegal treatment of such groups."

A spokesperson for Gov. Brown, Mary Jane Barclay, told *GCN* that members of the Commission would be named within the next two weeks.

Brown announced his order establishing the Commission October 9 while speaking at a \$150 a plate fundraiser for the Los Angeles Gay and Lesbian Community Services Center. It was the second executive order Brown has issued concerning the rights of lesbians and gay men.

In April of 1979 Brown ordered an end to sexual orientation discrimination in state employ-

ment.

Los Angeles attorney Thomas Coleman told *GCN* that although he and other lesbian and gay leaders had hoped Brown would go farther in his first executive order, that state employment order laid the groundwork for the establishment of the Commission 18 months later.

Pressure from a group formed to prod the California State Personnel Board into implementing Brown's first order resulted in the Board's creating a Sexual Orientation Project, Coleman reported. The project, headed by openly gay attorney Lee Walker, works with state agencies to ensure enforcement of the discrimination ban.

With the Orientation Project underway, Coleman told *GCN*, by early 1980 the watchdog group turned its attention to establishing a governor's commission, modeled after two similar commissions in Pennsylvania and Oregon.

In 1975 Pennsylvania Gov. Milton Shapp established a Governor's Council on Sexual Minorities, followed by creation of the Oregon Task Force on Sexual Preference in 1977.

### Clarification

In a recent news story, we reported that action in the U.S. Senate on the Legal Services Bill, HR7584, had been completed without the addition of an anti-gay amendment such as the one which was added in the House version of the bill. Senate action on the bill has not been completed, but has been suspended until after the November 4 general election. When the Senate again takes up the bill, there is still a chance that an anti-gay amendment may be added.

## McDonald, Vallely Battle For Eighth Suffolk Seat

By David Morris

BOSTON — Beginning with a large number of similar candidates, the race to fill the Eighth Suffolk District house seat has come to two candidates who insist on their differences.

The district includes Beacon Hill, Back Bay, Bay Village and the South End. It is generally considered to have the highest concentration of lesbians and gay men in the state and accordingly has been represented by the state's strongest legislative advocate for lesbian and gay rights.

That advocate, Barney Frank, is leaving the Massachusetts State House to run for the U.S. Congress.

Both candidates for the Eighth Suffolk position, Democrat Tom Vallely, a professional political consultant, and Republican Jim

McDonald, an attorney, acknowledge the strength of the lesbian and gay vote in the district, and both seek that vote.

But McDonald charges that Vallely has never made a serious appeal to the gay and lesbian community. "It's no secret that Tom did not go after the gay and lesbian vote in the primary and he didn't get it," he told *GCN*. "I don't think he's made much of a pretense of going after it this time. . . . I think there has to be a serious question about concern and commitment that Mr. Vallely has for the same community."

"That's a silly assertion," Vallely responded. "We have a good deal of gay and lesbian support. There were members of the gay and lesbian political caucus with me at the polls. . . . I have met with most of the leaders of the

gay and lesbian community of Boston and I'm looking forward to working with them all. . . . I have many, many supporters from the gay and lesbian community."

McDonald says Vallely revealed a lack of serious commitment to the lesbian and gay community during the primary campaign when he expressed reluctance to be chief sponsor of lesbian and gay rights legislation, a reluctance McDonald says he doesn't share.

"I'm not afraid to duck that one," McDonald said. "I think I ought to be chief sponsor, for a lot of reasons. For one thing I would have a substantial gay constituency. But also I'm a Republican and I think that gives me some greater leeway to be liberal on social issues. I think it's harder for people to dismiss you as just a

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# Gay Community News

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## Community Voices

### anderson = reagan

To the Editor:  
As election time draws near, we as members of the Gay Community have a unique opportunity to have our voices heard during this presidential election.

Our voices were heard in 1976 when many gay leaders supported President Carter. As a result of our input, Presidential meetings were held in the White House that resulted in significant changes in security clearance for gay people as well as changes in the Immigration Laws allowing "open" gays to enter the United States.

Another outcome of the Presidential meetings at the White House have resulted in changes in the Agency of Federal Communication Commission allowing gays access to minority group status for air time on television. These are important steps in the right direction. As part of that 1976 Carter coalition, I can assure you that many more such steps are to come under the Carter Administration.

I do not have to explain, nor dwell on the unacceptable status of the Reagan candidacy.

However, I do feel it important to state that the Anderson candidacy is no alternative either. Both Father Drinan and Barney Frank as well as the National Organization of Americans for Democratic Action (A.D.A.) join me in my statement that a vote for Anderson is a vote for Reagan.

There is some sympathy in the gay community for Anderson but as recently stated in the New York Times one vote for Anderson is eight votes for Reagan. Specifically, a vote for Anderson is not just a "throw-away" vote, but one that plays into the Ronald Reagan strategy.

It is clear now that Anderson's candidacy could give us Ronald Reagan.

President Carter has delivered on his promises to us and will continue to do so.

Let us not throw away our vote and perhaps defeat a President who, for the first time in American history, has worked for and with the gay community.

Therefore, I ask you to join me in voting for President Carter. I ask you, personally, for this vote, not only as a former Representative as well as Chair of the Boston Democratic City Committee and a member of Boston's gay community but more importantly as an open gay political person.

Sincerely,  
Elaine Noble  
Boston, MA

### prop 2 1/2

Dear Editor,  
Not only as a gay person but as a voter and tax payer in Massachusetts are you aware of the lasting effects of Proposition 2 1/2?

What is Proposition 2 1/2? It is question two on the November ballot and proposes to limit property tax to 2 1/2% of the fair market value and cut excise 62% in every community. Sounds good, doesn't it?

But did you know that Proposition 2 1/2:

1. Will eliminate home rule and communities will have to rely more on state funds, and you know the past record of the state legislature.

2. Is just a tax shift. The loss of revenue it will cause will only force increases in other taxes that ordinary people pay, like the sales tax, gasoline tax and increase government fees.

3. Won't really help homeowners, because it only limits tax rates. All it will do is force assessors to increase assessments on our homes to make up for lost revenues.

4. Won't give tenants the proposed tax break since the wrong law has been quoted thereby invalidating this part of the bill.

5. Will force sharp cuts in road repair, police and fire protection, and other local services we need.

6. Will eliminate final and binding arbitration for police and firefighters, and may lead to walk outs and strikes.

If Proposition 2 1/2 is passed, who will benefit? Not the ordinary citizen, but big business, which will reap giant tax breaks which will be made up by higher taxes from ordinary working people.

Therefore, not only as gay people but as police, firefighters, teachers, homeowners, tenants, and tax payers, we urge a NO vote on Question 2 on the November ballot.

Boston Area Gay and Lesbian Schoolworkers (BAGALS)  
PO Box 178, Astor Station  
Boston, MA 02123

Remlnder  
Bylines/Datelines

In August 1979, in response to suggestions from our readers, we developed the following policy: datelines appear in all news stories to identify immediately the location of a news event. Bylines (such as "By Lisa Nussbaum") indicate that the writer filed the story from the city in which it took place. In the case that the story is written in a city other than the one indicated by the dateline, we use the words "Compiled by."

### turning japanese

Dear Editor,  
It is hardly news that racism is rampant in American society. Yet it is truly demoralizing for any person to realize that the end to racism is still not in sight, especially here in Boston, a city so saturated with racial hatred that it justly deserves its reputation as the most racist city in the United States.

Not satisfied to victimize only blacks and Hispanics, blatant racism is also attacking Asian Americans, a group that was once held up to blacks as the "model minority." Now, white America is degrading the model that blacks are supposed to emulate.

The popularity of the song "Turning Japanese" is reflective of the degradation's magnitude. As white patrons at Buddies jump up and down mindlessly to the song's beat, they smile and enjoy themselves by making "slant eyes." Voila, turning Japanese! Racism as good, clean fun! What do they care? If asked to stop making slant eyes, they merely turn their backs to you and proceed as before.

The management at Buddies, in a good faith effort, has offered to approach patrons who are making slant eyes, to ask them to desist, and to remove such people if necessary. The effort, while a welcome one, is hardly perfect, as the management insists that they will continue to play "Turning Japanese." "Buddies serves all groups," the management has expressed, and will continue to honor requests to play the song. It is certainly legitimate, business-wise, for Buddies to appeal to the tastes of as many people as possible, but it is disastrous to third world people when the consequence, however unintended, is to cultivate mass tastes for racism.

The issues which Boston Asian Gay Men and Lesbians have productively discussed with Buddies, regarding the song "Turning Japanese," need to be confronted by all bars and discos in the lesbian and gay community. The issues are: 1) Is it the policy of the bar or disco for all racial groups to be welcome as customers? 2) Should racism be promoted as an acceptable form of entertainment? 3) Can the bar or disco be justified in fostering conditions that tend to incite racial incidents?

It is really the racist consequences that follow when the song is played, more so than the song itself, which make "Turning Japanese" harmful to Asians in the United States. Even though the people who make slant eyes at Buddies might be acting in complete innocence and ignorance, their behavior is still sufficiently offensive to drive Asians off the dance floor. (If ignorance justified racism, blacks would still be slaves.) A gay bar is a refuge; it is a place where lesbians and gay men go to get away from the heterosexist pressures of living in a straight society. But what sort of refuge is it for third world lesbians and gay men who find that large portions of the gay community have imported *in toto* the racism of

### the door is open

Dear Editor,  
At the state convention in Houston, September 26-27, the Texas Democratic Party went on record in support of gay rights. The convention not only adopted the Democratic National Platform resolution which directs its language to discrimination because of sexual orientation, but also adopted a resolution calling for the repeal of section 21.06 of the Texas Penal Code, which prohibits private sexual conduct between consenting adults of the same sex.

In spite of strong opposition by some Party leaders to block the gay rights resolutions, the road to victory was kept open at the convention because of strong support not only from the White House, but also because of strong support from the Texas Carter/Mondale Campaign to have the resolutions heard.

Consequently, victory was achieved with a roll call vote because of a coalition of over 100 delegates of the Lesbian/Gay Democrats of Texas, other minorities and fellow delegates who are our heterosexual friends and supporters. It is also worthwhile to note that almost 800 fellow delegates were wearing a lapel button with the message "I'm straight and I support gay rights."

The door is now open even more. Therefore, if we are to continue to build on that which we have, it is imperative that we help re-elect President Carter and continue to support the Democratic Party. After all, both support us. The Republicans do not.

Sincerely,  
Jim Burkeo  
Delegate, 1980 State Democratic Convention

GCN welcomes letters to "Community Voices." If at all possible, your letters should be TYPED and DOUBLE-SPACED. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, GCN, 22 Bromfield St., Boston, MA 02108.

the outside world? It is a classic example of double standards: the gay community complains bitterly about the discrimination it suffers at the hands of straight society; at the same time, the gay community wields racism against its third world members. Imagine how we feel, then, when white lesbians and gay men ask us to march alongside them in order to serve the political interests of the lesbian and gay "community."

Asian Americans receive so little exposure in the media. When we do receive exposure, we hardly need it in the form of a song like "Turning Japanese," which equates Asian facial features with masturbation. Now, the Gallery in Providence is advertising a "Turning Japanese Party," where the attire must be new wave or "oriental." (Oriental, incidentally, is a derogatory term, akin to "colored" for blacks or "girl" for women.) Racism proliferates; the end is not in sight.

Whether or not "Turning Japanese" fosters racism is an issue which only we Asian Americans, as the victims of the racism in question, may legitimately decide. We hereby inform the lesbian and gay community — including its bars and discos — that "Turning Japanese" fosters racism in a blatant and unmistakable way. Thus, neither innocence nor ignorance may serve in the future to excuse the racism that will be involved when a bar or disco plays "Turning Japanese." We will find it deplorable should there be any people who choose to express their racism, but at least in this way we will know them for what they truly are. Moreover, we feel that people who choose to express their racism should be made publicly accountable for their complicity in promoting Boston's reputation as America's capital of racism. Should they stand up for racism, they should be well aware that the stereotype of the meek and mild "oriental" is dead: we will fight back!

We welcome and credit the efforts of those lesbians and gay men who have supported third world issues in the past. We urge them to continue to fight against racism by submitting requests, at Buddies and at other discos that do accept requests, *not* to play "Turning Japanese." We urge them to point out to the owners of the bars and discos that it is unethical to turn a profit on racism. We urge all lesbians and gay men to reflect on the countless times that straight society has ridiculed all of us for our sexuality; is racism any less repugnant?

Eddie Lam  
Xiong-huat  
for Boston Asian Gay Men and Lesbians  
c/o Glad Day Bookshop  
22 Bromfield Street  
Boston, MA  
542-0144

### fiction is not life

Dear G.C.N.:  
Nancy Walker writes of "First Love," which appears in the anthology *The Woman Who Lost Her Names*: "In this story Dworkin makes no positive, definite declaration of lesbianism. If she has turned to women for emotional and intellectual satisfaction, it is not a 'natural,' but a reasoned choice coming only after years of ugly experience on the heterosexual bed of pain and humiliation. Some day, I think, it would be useful and instructive to make distinctions between 'natural' and 'political' lesbians. They seem to be two very, very different sorts of individuals."

"First Love" is clearly identified in the anthology as an excerpt from a novel in progress, *Ruins*. The novel is a series of letters written in the first person. Another excerpt from *Ruins* was published in 1975 in a special issue of *Win* magazine devoted to lesbian culture and edited by Karla Jay; it was reprinted in *Lavender Culture* in 1979. It was called "Letter to M.," and it was about two thirteen-year-old girls who are best friends, have a passionate love affair, and are driven apart by fear of lesbianism, ignorance of even the existence of lesbians, and by the silence surrounding lesbian reality. The other letters in the novel are written by the main character, the "I," about experiences and relationships that occur at different times in her life. She does not live in an either/or world: either lesbian or straight. She lives in the world as a woman, touched literally and figuratively on all sides by men and women, ideas, family, literature, politics, money — the realities.

All of that notwithstanding, it is patently bad criticism to extrapolate from my fiction to my life. It is especially bizarre for Walker to define my nature, or lack of it, on the basis of a story.

Also, it seems to me that women have been making distinctions between "natural" and "political" lesbians for a long time, and it has been a fairly destructive phenomenon. I advise against it. But if Walker wants to make such distinctions, she probably should not begin her great project with me, since she is clearly ignorant of my work, my life, my nature, my politics, and my desire.

Sincerely,  
Andrea Dworkin  
New York, NY



# Speaking Out

## Activists Should Know Better

By Jill Raymond

It is hard to face the shabby offerings of our two-party system every election year. It is doubly difficult during presidential elections, and it is, for many reasons, unbearably so in this particularly scary time. Even more discouraging is to watch the vision and conviction of progressives dissolve, like clock-work, every four years come early fall, into the "lesser-of-two-evils" quagmire, and stay firmly stuck there until January, come the equally predictable counterinaugural demonstrations.

Activists should know better.

In fact, activists do know better. That is what is so terrible about it.

Every four years some spectre emerges which attaches to one or another of the presidential candidates. It seems so sinister, so completely evil that we all begin to exhort each other to "do anything" to keep "it" from gaining office. The complex network of our social, political, and economic problems becomes consolidated into a simplistic "it." The lessons we have learned about history, change and power take a back seat to the imperative of defeating certain personalities at the polls. We scurry to the side of whoever appears as the opposition in the traditional electoral system's definition of opponent — i.e. the candidate of the other major party.

The worst thing about this kind of thinking is not that it's essentially mistaken, nor that it leads us up blind alleys, nor that it doesn't work. The worst thing is that it makes us tell lies.

John Kennedy represented the prototypical liberal of our times. He was elected as a pioneer of the "New Frontier" against what was, and is, considered the ice-age of American political thought, the 50s. With his power he sowed the seeds for American aggression in Vietnam, and, at the Bay of Pigs, orchestrated one of the most ridiculous imperialistic maneuvers America has yet been forced to own up to. (He admitted his error for the simple reason that it failed miserably.) Lyndon Johnson ran as the "peace" candidate, and "the champion of civil rights." Then Richard Nixon was the "peace" candidate, because he was running against Hubert Humphrey, who carried too much stigma from Johnson, former peace candidate turned warmonger. Nixon, probably the only American President to tell the public "I am not a crook," but certainly not the only one who was one, became the villain of his era. As a result, his successor Ford was defeated by the candidate who represented "change," a "reformer," from the South, who went to amazing lengths, even for an American politician to promise all things to all people.

Carter the Moderate — and it's important to remember that that is what he genuinely is, according to establishment parlance — brought us the Shah; a nuclear arsenal for which any old-timey Republican would be grateful; the will to use it (Presidential Directive 59); an outrageously dangerous fiasco in the form of a rescue attempt where two helicopters ran into each other on the Iranian desert; and impossible levels of unemployment and inflation.

And now, Ronald Reagan.

Reagan elicits a particular terror, perhaps because he is willing to say things that politicians who play to a different constituency are too savvy and astute to express in public. The progressive rationale claims that a Jimmy Carter is "less scary" than a Ronald Reagan. People believe we can keep Jimmy Carter's finger off the proverbial button, but not Reagan's.

The threat of "pushing the button" is a relatively new factor interjected into all political life. It is a possibility for which nothing in history prepares us. However, history does provide lessons about power and control, and about how much control one individual can have over the complex fabric of world events. Our own recent electoral history says nothing if it doesn't tell us that the lesser of two evils has generally ended up being just as "evil" as, or more "evil" than, the "greater."

In 1964, was Johnson "less scary" than Goldwater? Did fewer Vietnamese people perish as a result of the election of this "peace" candidate? If Reagan does more over sword-rattling than Carter out front, does he do more than Zbigniew Brzezinski? Could he come up with more provocative designs for U.S. nuclear strategy than the MX missile, the neutron bomb or Presidential Directive 59?

Freedom to vote does not necessarily represent freedom. It does not, *per se*, equal democracy. At certain times, in fact, the freedom to vote, and the exhortation to do so — orchestrated every four years by monolithic institutions and controlling interests — may become one of the most subversive and cynical of all the methods by which repression maintains itself.

Free elections are considered a bulwark of a democratic state — one of the primary indicators, in fact, of a free society. However, if elections come under the absolute control of two parties which represent essentially the same politics, then what kind of democracy is that? What do we contribute to democracy by voting for one of those parties "because they can win?"

Third party and independent candidates are appearing on the ballot for the office of president and numerous other offices. They are no threat to the major parties in the immediate sense, but, like mass activity of any other sort — demonstrations, civil disobedience, boycotts and strikes — massive protest voting for affirmative choices affects progressive causes in valuable ways.

Where third party votes add up to "spoiling" an election for one of the major parties, that party is coerced into dealing with those voters. There are major limitations to the strategy of making Democrats "responsive" by costing them elections. However, that strategy does tend to halt their increasing tendency to write off the movement votes as irrelevant.

A "greater evil" who gains office, not because he was the overwhelming popular choice, but because a large number of people rejected not only him, but his not-very-

dissimilar opponent, would sit in a far more precarious position in the White House than if he merely squeaked by a Jimmy Carter by a few votes. Most of the people who would vote for Carter could be expected to put up with most of Reagan's program. The *candidates* know how little difference there is between them. Those who vote for a Barry Commoner (Citizens Party) or a Dave McReynolds (Socialist Party) could not be equally taken for granted. If there were only a handful of them, it wouldn't matter. If there were many, it would.

Alternative voting moves against the increasingly vulnerable two-party monopoly on the electoral system. In the long run, I think this is a necessary early step towards serious political change, justice, peace, and human rights. One way to stop the rightward drift in this country of both the Democrats and the Republicans is to build a mass-based party on the Left. Working to build third parties and voting for their candidates is a necessary part of this process. It cannot be put off presidential election year after presidential year.

Our intense focus on button-pushing, on the other hand, tends to make us obsessed with the Short Run. All very fine, one says, to get rid of the two party system, but what if nobody's left to appreciate its absence? We feel a great urgency to slow down the machinery of government and capitalism that rushes us toward war. However, the argument is not really between immediate and long-range concerns. It is, rather, one about where our power really lies. If I thought I knew of a way to prevent a nuclear war, I'm sure I would advocate it. The problem is that, for the short term, there is *not* one over which we have any control. And for the mid and the long term, there is only the same old solution of building a strong, unified progressive movement of women, third world people, poor people, rural people, gay people, labor. Such a movement will not be able to supply every answer to every question, nor even be ready to take power any time soon. But it would be a force that must be taken seriously by government officials and by the public. They must know that there are political parties and organizations to link up with, observe, or just to solicit for a "second opinion," as it were, on issues. Most other powerful countries of the world have more diverse political systems than ours; clearly it has not solved all problems, but in most cases, their electorates are far more politically sophisticated, class-conscious and critical than the American public.

Having taken the "lesser-of-two-evils" route four years ago, and four years before that, we have no such parties or organizations, and no really visible electoral alternative. We have only Democrats. If we really believe that only a strong, persistent movement, not an elected official, can make fundamental change, how can we expect people to take seriously a movement that *willfully* contradicts itself each election day? Why would people make a sacrifice, and give up the stakes they have in the traditional political system, when "radical" leaders do things like tell them to vote for Jimmy Carter? Popular wisdom says that the public will not deal seriously with a party or a candidate who doesn't have a chance of winning. I used to think this too. The Gallup Poll could probably provide some evidence to support this, but like other aspects of this discussion, it is more complicated than the Gallup Poll.

The public is incredibly cynical about government. If "none of the above" were on every ballot this November, and if every eligible voter went to the polls, there is no doubt about who would win the election, and it wouldn't be a Republican or a Democrat. Galvanizing such dissatisfaction is another thing. But surely those people are right in thinking there is nowhere for them to go if the activists are all voting for the Democrats. The question is, do we tell the truth about the election as we see it, or don't we?

If we don't stand on our own conviction that there is no choice, at a time when fact is becoming increasingly clear to masses of people anyway, then we don't have a right at any later time to their trust or to support, in the streets or at the polls. If we say what we think, and why, not with rhetoric, but with information and a coherent vision, then it gives people somewhere else to look, however hesitantly, for hope. Not for an option. And if people don't sense the possibility of an option, they will never join forces to forge one. We will find ourselves doing the same thing four years from now, and four years after that, and it's true: we *are* short of time, especially on the issue of war.

I am not sure that the 50s were the singularly bleak picture for which we have all written them off. We tend to speak of them as a time when one had an original political insight, or did anything important. I think that is wrong. I feel surges of gratitude when I think about the 50s now, to the activists who met the cold war mentality head on. The ones who took the fifth — and the ones who didn't talk at all. To those who stood at Times Square the night the Rosenbergs were executed. To those who battled racism when the South was literally, not symbolically, a police state. The test-ban treaties are also a legacy from that era, a time when to be against nuclear weapons was tantamount to treason. It was an easy time to become tied up in contradictory liberal rationalizations ("I don't have any information that would hurt anybody. . ."). But some didn't, and by sticking to their convictions and their perceptions of reality, I believe those people broke the ground, or held the ground, on which all of us were standing as activists in the 60s and 70s. We must not undo our own work of the last two decades and we must not undo theirs. All of it makes up a whole. And that is the point.

**"Speaking Out" is the column designed for the benefit of GCN readers. It is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your thoughts, ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 22 Bromfield St., Boston, MA 02108**

## Community Voices

### now convention

Dear GCN:

Your coverage of the N.O.W. Convention in San Antonio, Oct. 3-5, left out a rather important story — the Oct. 4 platform address to the Convention by Lucia Valeska, Co-Executive Director of the National Gay Task Force. Not only did Valeska make a strong plea for the defeat of Mr. Reagan, but pointed out to the assembled delegates the important connection between the feminist movement and the gay movement, the need for coalition to strengthen between the two, and for feminists to finally recognize the reality of oppression suffered by gay men. Valeska's address was, in many ways, groundbreaking, and I only wish GCN had covered it.

Sincerely,  
Linda Leibman  
Sagaponack, N.Y.

### hazardous to our health

Dear people,

I'm really pissed at the typical U.S. bullshit concerning foreign gay and lesbian visitors to the United States Hypocrite Jimmy Carter and others in the rich straight white men's caucus could care less if we are treated as less than human. As a Jew, I'm doubly scared, since similar immigration laws prevented Jews from entering Germany in the 1930s. "As long as you don't look or act Jewish, we'll let you in."

Lesbians and gays are not fascists, and will not conform to the heterosexual style which we find oppressive. I'm a human woman, not a high-heeled mannikin. We are NOT "just like

straights, except in bed."

The gay as outcast is startlingly similar to the position of Jew in Germany. Those who do not know history are doomed to repeat it. We must DEMAND that the anti-gay laws are repealed at once. No votes for anti-gay creeps. Any candidates who are not outspoken for our immigration rights, and who hypocritically try to advertise for votes in gay and lesbian papers should be required to say at the bottom of their ad, "My election may be hazardous to your health."

Shalom,  
Sheila Eliav  
San Francisco, CA

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### s/m support

Dear Editor,

Just a note to let your male gay readers know that a "S/M" support group has formed in New York City. We have been meeting since September for the purposes of discussion, learning, support, and to establish a positive presence in the gay community.

For more information, write to:  
Brian O'Dell  
312 W. 15th St. #3  
New York, NY 10011



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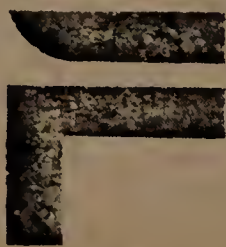
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## Georgetown

Continued from Page 3

"No one is questioning the right of the university to have religious beliefs. But the freedom to hold a religious belief is one thing, the freedom to go out and murder people because of it is another. Similarly, the right of the university to hold religious beliefs does not give it the right to discriminate against gays or anyone else.

According to Riel, the two student groups had spent nearly two years following the school's regular application procedures for getting recognition and funding before they were turned down by the administration. They filed suit in May (see GCN Vol. 8, No. 9).

The university is the oldest Roman Catholic institution of higher education in the country; it has 12,000 students, not all of whom are Catholic. Riel noted that the university receives \$12 million per year in federal funds.

According to Riel, the reaction of the student body has been generally supportive; the two student newspapers have devoted a great deal of coverage to the issue. A number of professors from the university's law school have entered the case as plaintiffs, as well.

## Helms Suit

Continued from Page 1

plaintiff is Stan Easter, a graduate student in opera at Oklahoma City University who holds an education degree and is licensed to teach, although he has never done so. The presence of an actual licensed teacher as plaintiff will obviate objections raised in the earlier suit that there were no specific plaintiffs named.

There has been no response to the suit thus far from anti-gay groups, according to the ACLU in Oklahoma. The state legislature originally passed the law in 1978 with only one dissenting vote. However, NGTF's Brydon surmised that this reflected "not the actual beliefs of the legislators, but rather the fear of this issue in the 'Bible Belt'."

The Oklahoma City School District, defendants in the suit, have been given until November 10 to file a response. According to School Superintendent Dr. Tom Payzant, the city's schools "have no particular policy which speaks to the issue" of gay and lesbian teachers, but comply with state laws.

Payzant reported that in the two years, no Oklahoma City teachers have been dismissed because of their sexual preference. "People's private lives are their private lives. Only if a lifestyle interferes with a teacher's ability to perform his or her job would we act accordingly," said Payzant.

However, according to Stephen Parrish of GRA, the mere existence of the law "creates a severe chilling effect that inhibits teachers and other employees from participating in organizations or political campaigns in which gay rights is an issue. This is clearly a violation of constitutional rights and must be struck down by the courts."

This is the second suit of national importance to advocates of gay and lesbian rights to be filed in Oklahoma City this year. The first involved efforts by the Oklahoma University Gay Activists Alliance to gain recognition from the university Board of Regents as a bona fide student group. That suit was filed last February and is still mired in legal procedure, a fate which may also plague the school-teachers' suit.

According to ACLU's Shirley Barry, "We are in a real quandary here [at the ACLU] because the courts have just seemed to sit on

Continued on Page 15

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# Statue Approved

Continued from Page 1

sentative, many rallied to the cause in response to the perceived homophobia of the opposition. At the hearing the project was denounced by heterosexuals as a strategy to "install cruising clones in the park" and "commandeer the park for public sex;" lesbians and gays began to ask themselves if the real issue wasn't whether gays should be represented at all. "The straight opposition is made up of people who think that any statue larger than the closet is too big," said one gay speaker, referring to repeated assertions by the block association and others that the sculpture was "out of scale" for the park setting.

The homophobia of some of the opposition — one woman tied homosexuality to Nazism, while another cried out, "What is all this nonsense about oppression?" — was effectively used by the pro-sculpture forces. Community board members were reminded again and again their position on the statue would be interpreted in the city and the country as a position for or against gay rights. Dorothy Samuels, Executive Director of the New York Civil Liberties Union, underscored this broader national significance of the vote: "The gay rights movement is under greater attack than at any time in my memory. There is something very dangerous sweeping the land. The statue is a wonderful opportunity to pay tribute to a great civil rights movement, to say 'no' to the wave of reaction sweeping across the country."

The idea of funding a public monument to gay liberation by a first-rank representational sculptor was proposed by the Mildred Andrews Fund some years ago. Bruce Voeller, then at NGTF, took an active interest in the project, and the search for the sculptor began.

Louise Nevelson, according to a GCN source within the Fund, was extremely interested until her dealer, Robert Glimcher, talked her out of it. Glimcher was reportedly worried about both the political and artistic effect of Nevelson's treating a specifically gay theme. Friends and associates were said to have urged her not to return to the Cubist representational style of her early work. She reportedly became gradually less enthusiastic about the project, and Voeller and the fund began looking into other artists.

A group of New York art world figures, including New York City Cultural Affairs Commissioner Henry Geldzahler and Patterson Sims of the Whitney Museum, unanimously recommended George

Segal, called by some the nation's leading representational sculptor, as the best choice.

At first, Segal was reluctant to take on the sculpture project. He told a New York *Times* reporter in July 1979 he was "unregenerate heterosexual, and my first reaction was that a gay artist should do it." According to the GCN source, it was due to the efforts of Geldzahler, an openly gay friend of Segal's, that the artist came around to accepting.

Interestingly enough in light of the subsequent controversy, Segal at first insisted that the models for the statue be older men and women. He was also interested, according to the source, in depicting an integrated couple, with one of the subjects black. Reportedly, these plans fell through due to problems finding appropriate models — Segal reportedly insisted that the models be actual couples involved in a relationship, and was unable to find either integrated or older couples willing to pose. The Mildred Andrews Fund confirmed the GCN source's account of the process.

The Mariposa Foundation, of which Bruce Voeller is now director, acted as a channel through which the Segal work would be donated to the City of New York. Voeller, who describes the Foundation's mission as one of "research and education" about homosexuality, has seen the sculpture project through approval by the City Department of Parks, the City Art Commission, and now Manhattan's Community Board 2.

The same funding sources behind Segal's "Gay Liberation" are reportedly actively interested in commissioning other public works of art — murals or sculptures — to honor the lesbian and gay liberation movement in other cities.

Segal was reportedly asked to do a second piece for the West Coast, but declined, although arrangements have been made for a second casting of "Gay Liberation" for placement in an as-of-yet-undisclosed site in Los Angeles.

The idea of erecting a monument in San Francisco was raised, but opposed by Bruce Voeller, who thought it politically unfeasible given what he saw as an anti-gay backlash in that city. Voeller told GCN that he also felt that the Los Angeles lesbian and gay community was better organized.

Boston is reportedly among those cities under consideration for an important work of art on the gay theme, although no contacts have yet been made.

# Paez Slaying

Continued from Page 1

that they would be collecting money to help in the defense of McCoy.

Houston lesbians and gay males are concerned with the possible outcome of the indictment. Ray Hill, a member of the GayCommunityTask Force which investigated the Paez case, told participants at a recent forum that he feels Houston police will be receiving an "open license to kill queers" if McCoy is found not guilty (see GCN, vol. 8, No. 1).

In other news, Houston's Gay Political Caucus has endorsed President Carter for re-election.

HGPC, which has never endorsed a presidential candidate, overwhelmingly defeated a proposal by the HGPC Screening Committee that would have called for a No Endorsement.

Larry Bagneris, Jr., who also spear-headed a drive for a Carter endorsement by the National Gay Task Force, said that he felt

that it would be wrong for the HGPC not to endorse the Democratic candidate because of the party's pro-gay platform.

"The Democratic Party became the first major party to endorse gay rights," said Bagneris. "It would look like we were turning our backs on the party if we did not endorse Carter."

HGPC was not totally united in that feeling. Neal Isbin, chair of the HGPC Phone Tree Committee, resigned his position, saying that he could not continue because he was supporting John Anderson.

"I will not reward the deceitful arrogance and incompetency of Carter with a vote of confidence," said Isbin.

Isbin emphasized that he did not resign out of anger, but because HGPC by-laws prohibit officers or committee chairs from working for candidates in opposition to HGPC endorsed candidates.

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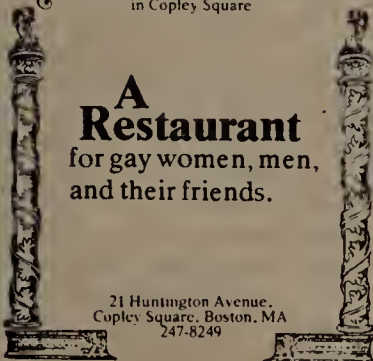
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# Frank Predicts Victory

By David Morris

BOSTON — Barney Frank, Democratic candidate for the U.S. House of Representatives from the Fourth Massachusetts District, is running against a one-time member of the John Birch Society who opposes the Equal Rights Amendment and women's right to abortion.

Republican candidate Richard Jones, a retired Army dentist from Harvard, Massachusetts, has said in his campaign literature, "I wouldn't waste my time publicizing the fringe issues that fascinate Mr. Frank" such as abortion, lesbian and gay rights, and marijuana reform.

The Boston *Phoenix* quotes Jones as saying, "I don't think we should discriminate against homosexuals, but I don't think we should discriminate for them

either."

He is further quoted as saying, "It's your family values we're concerned with in this election."

Jones has said, "I am running as a dentist, on behalf of the ordinary, American, middle-class taxpayer."

Frank, as state representative from the the Eighth Suffolk District of Boston, was for seven consecutive sessions chief sponsor of legislation to protect lesbians and gay men from discrimination in civil service hiring.

Jones failed to return phone calls from *GCN*, but David Marks of his campaign staff commented that the *GCN* readership was not part of Jones' constituency.

A member of Frank's campaign staff told *GCN* that any opposing candidate must be taken seriously, but that Jones was not as strong as



other Republican candidates. She said he had no political base.

Meanwhile, when asked to assess the chances for passage of federal lesbian and gay rights legislation, Frank said, "I won't know till I get there."

Frank told *GCN* that Ronald Reagan's election to the presidency would mean serious trouble for progressive legislation in general but that its effect on lesbian and gay rights bills is hard to predict. "I'm told he hasn't been very negative on gay rights," Frank said.

# Lesbian Running For Minn. House

Compiled by Kate Murphy

MINNEAPOLIS — Karen Clark, an open lesbian-feminist, is actively campaigning as the Democratic Party's nominee for the 59th district seat in the Minnesota State House of Representatives. If elected, Clark will be the first open lesbian to serve in the Minnesota legislature, and the second openly lesbian state representative in the nation. (Elaine Noble, who served as a Boston representative to the Massachusetts state legislature from 1974 to 1978, was the first.)

Clark won the nomination by defeating Steve Rowly in a September 9 primary by a margin of 1900-847.

Clark told *GCN* that Rowly attempted to make her lesbianism an issue in the primary campaign. She said that she was informed that in a speech at one of the senior citizen high-rise apartment buildings located in the Minneapolis district, Rowly had warned that if Clark were elected, "the gays would take over."

She was amazed, however, "when several older women, many of whom had never met me, called or stopped in to tell me of Rowly's comments and offer their support."

Although "there were some senior citizens and evangelical Christian groups that chose to believe Rowly," Clark went on to capture 69% of the votes cast in the district.

Clark says that the civil rights of gay men and lesbians, along with housing, energy, health care, and food costs, are important issues to the 30,000 people in the district. Among those people: senior citizens, blacks, Native Americans,

single parents, and a large number of lesbians and gay males. Two-thirds of the residents are women; most are highly mobile, low-income tenants faced with condominium conversion and high rent increases.

Clark, who characterizes herself as a community organizer and an advocate for social and economic justice, has a long history of community organizing and political activism. She was brought up on a farm in western Minnesota; after receiving her nursing degree from St. Theresa, a Catholic women's college, she went on to work in migrant workers' camps, a county clinic for obstetrics and gynecology, and a venereal disease clinic. She has also worked on community health care for Chicanos and poor whites and in the women's health movement.

After coming out as a lesbian in 1971, Clark became a founding member of the Socialist Women's Collective. Since that time, she has worked with other lesbians and feminists on the Lesbian-Feminist Organizing Committee, which set up networks for rural and urban lesbians in Minnesota to meet each other in political work and social events; on the boards of the Child-care Network and the Minnesota Committee for Lesbian and Gay Rights (of which she has been a board member for the past five years); on the Lesbian Mothers Defense Fund; and on the committee to prevent the repeal of lesbian and gay rights legislation in St. Paul, Minn. She has also helped organize the Fair Rent Control Committee in her district.

Clark's campaign for the district seat began over a year ago when the local Farmers/Labor Association asked her to run. She was originally targeted to run for a seat in the State Senate, but when the incumbent state representative from the 59th District, Linda Berglin, decided to try for the Senate, Clark switched her focus to campaign for Berglin's seat.

She credits her success to date to early neighborhood organizing. Since the primary, Clark has been endorsed by the Democrat Farmer/Labor (DFL) Party, which she describes as "a coalition of the Democratic Party and the socialist/progressive Farmers/Labor Party that merged in the 1930s." The Feminist Caucus of the DFL has also endorsed her, as have several labor unions. Clark feels that the unions have endorsed her because of her union activities and her efforts for the past seven years to organize a nurses' union in Minnesota.

Clark faces two opponents, Republican Jim Hagen and right-wing independent Jim Hull, in the November election. She says that so far the campaign has been "enjoyable," but that it is wearing her out. "I've had to work part-time for most of the campaign, which has really drained my personal finances."

She has had to grapple with the issue of her lesbianism on a few occasions — but she says that the experiences have been, for the most part, positive.

She cites the example of her bid for the endorsement of a city-wide labor committee, composed of what she describes as fairly conservative union men. One man, Clark said, was "very concerned about my lesbianism. However, I invited him out to coffee, and we sat down and confronted the issue and talked for about an hour and a half. Afterwards, this individual went back to the committee and helped fight for my endorsement."

## Eighth Suffolk

Continued from page 3  
freak or a left-winger.

"I think whoever represents this district has to make a strong commitment, and I don't think backing and filling, perhaps wondering how it would affect you when you run for higher office, is the way to approach this thing."

But Valley told *GCN* his statements had been misunderstood. "What I said was this: There are ten candidates that are running to be a freshman legislator. This is such an important piece of legislation that I thought it was a little inappropriate at the time to say I would be the chief sponsor. We should let the Massachusetts Gay Political Caucus have a role in determining

who should be that sponsor. I would be honored to have that piece of civil-rights legislation pass with my name on it."

In an interview held with *GCN* before the primary election (see *GCN* Vol. 8, No. 8), Valley said, "I would obviously be honored to be the chief sponsor of it if that was politically appropriate."

Other points of contention between Valley and McDonald concern their respective support for past gubernatorial candidates and present presidential contenders. Valley was quoted in the October Beacon Hill *News* as saying, "In November, he'll [McDonald] be supporting Reagan; I'll be supporting Carter."

But McDonald told *GCN*, "I

have not endorsed anyone for president, and part of the reason for that is because I'm frankly having some trouble deciding who the best candidate is. . . . I would have preferred to have a different Republican leading my ticket. I'm on the record as having said that. I think on a lot of issues my stands are closer to Mr. Anderson than they are to anybody else."

Valley said he "misspoke" when he said McDonald would support Reagan. "Jim McDonald has never told me that he supports Ronald Reagan," he told *GCN*. "A number of Republicans have told me that at their July meeting, when Jim McDonald was given the Republican nomination, there was

continued on page 9

## March Organization Plans Conference

LOS ANGELES — Exactly one year after the National March on Washington for Lesbian and Gay Rights, the March organization has issued a call to a conference and announced plans to form a national alliance of lesbian and gay activists and organizations.

The conference, sponsored by the Los Angeles March Committee for Lesbian and Gay Rights, will be held in Los Angeles, from April 24-26, 1981.

JoAnn Bruno and John O'Brian of the Los Angeles March Committee told *GCN* that the purpose of the conference is to

create the structure and goals of a national alliance and begin to implement the plans, to discuss strategy for combatting the rising Right, both locally, in our towns and cities and on the national level, and to offer workshops for lesbian and gay grass roots activists.

O'Brian told *GCN*, "We expect this three-day conference to be a time when we get a lot of work done. We are all committed to discussing the issues concerning the formation of the national organization in our local areas before we even get to the conference. In this way, local areas will be able to have a strong input into the alliance."

O'Brien emphasized that local activists should elect delegates who share their views on the goals and structure of the alliance.

The conference is modeled after the conference that the March organization held in July, 1979, in Houston, Texas. Thirty-two delegates will be elected from each of the seven regions of the country in eight sub-regional delegations of four person each. Each sub-regional delegation must include at least two women and at least one person of color for the delegation to receive full voting credentials. National organizations may send two delegates. The pre-March Houston Conference, which had the same credentialing requirements, was comprised of over 50% women and over 30% people of color.

The Network has already started to hold local and regional conferences. The Midwest Conference is scheduled for the weekend of November 1 in St. Louis and has already contacted activist organizations in all parts of the region. A recent California

State Conference voted unanimously to support the Network, and conferences in Alaska and Hawaii have done likewise.

The call to the conference, sent to over a thousand people who had worked on the March on Washington, began, "A year ago today many of us were marching through the streets of our nation's capital in the largest national demonstration for lesbian and gay rights ever held in the United States. . . . As we remember where we were a year ago, many of us are wondering when we'll again be working together to fight for lesbian and gay rights on a national level. The March network is still very much alive and many March organizers are interested in continuing our work through an ongoing organization."

The letter goes on to urge local organizers to "call a meeting and rekindle the March organization in your area. . . . We will find ourselves marching together again, hundreds of thousands strong, to win our rights."

The letter is signed by Jane Levin, St. Louis; John O'Brian, Los Angeles; Sylvia Robinson, Detroit; Eric Rofes, Boston; Nan Hardy, Anchorage; Tom Denney, Chicago; Joyce Stevens, Fort Wayne, Ind.; Joe Murray, St. Louis; JoAnn Bruno, Los Angeles; Pat McIlquahn, Milwaukee; David Hubert, St. Louis; and Leonard Hamilton, Anchorage.

Administrative work for the Network is currently being coordinated out of Boston. People interested in receiving information on the conference and on pre-conference procedures should send a self-addressed stamped envelope to Boston March Committee, 529 Massachusetts Avenue, Boston, MA 02118.

## R.I. Union Contract Bans Discrimination

Compiled by Michael Glover

PROVIDENCE, RI — Nearly 13,000 Rhode Island state employees have overwhelmingly ratified a new two-year contract which, for the first time, bans discrimination on the basis of sexual preference.

The contract, signed October 2 by representatives of American Federation of State, County and Municipal Employees (AFSCME) Council 94 and the State of Rhode Island, also includes a clause prohibiting sexual harassment on the job. The pact is retroactive to July 1, 1980.

Council 94 Director Giovanni Folcarelli told *GCN* that lesbian and gay union members first proposed the sexual preference discrimination ban, and as a result the clause was included in the original union negotiations package.

Folcarelli reported that at the bargaining table, "We had a little problem getting it in, but it was one of the points we finally settled on."

Representing the state in the 54-hour marathon negotiating session was Angelo Azzinaro, who told *GCN*, "We feel we don't discriminate against sexual prefer-

ence anyway, so we had no problem putting it into a contract."

Azzinaro, who is assistant director for labor relations in the Rhode Island Department of Administration, confirmed that the sexual preference discrimination ban in the AFSCME contract was the first the state had approved.

Complaints of sexual preference discrimination will be handled through the existing grievance procedure.

The contract covers many blue and white collar workers in a variety of state institutions: state hospitals, Rhode Island junior colleges, the University of Rhode Island, the sheriff's department, the Veteran's Home, and the State Department of Administration. Not all employees of these institutions are protected by the new AFSCME contract, however, since AFSCME is one of several unions which represent Rhode Island state employees.

Folcarelli predicted to *GCN* that the AFSCME-negotiated sexual preference discrimination clause would make it easy for other Rhode Island state employees' unions to add similar discrimination bans to future contracts.



# A Worker's Journal — September 1980

By John Rosario

*I worked at the Hyatt Regency Hotel in Cambridge, Massachusetts for 10 days as an assistant cook. During my brief employment there I encountered some of the most insensitive people I have ever worked with. Although a number of gay people are employed by the hotel, management refuses to recognize and curb blatant sexism. Instead, most gay people must suppress their identities or tolerate humiliation and scorn. Consequently, relations between workers are strained at best.*

*What follows is my personal response to a situation which left me few choices. As such, it represents a highly subjective point of view and may not reflect someone else's, with the same experience.*

When I was younger I used to take a secret route home from school almost everyday. Mostly I travelled down back alleys and dirt paths, often out of the way, to avoid the boys I feared might be waiting for me. I believed their threats and took their contempt to heart. So I circumscribed my life, bit by bit, as a measure against their power over me. My scheming worked, for I was never beaten up after school. But daily I feared them, and loathed myself for being the object of their scorn.

This was the beginning of a very persistent pattern in my life. I was perhaps 12 or 13 when the trouble started. And it seemed to follow me wherever I went — to a new school, new neighborhood, new city. It followed me throughout my adolescence and, I am sorry to say, into my adulthood. In high school and in college it was still the same. I was always the queer — different, weak, alone. There were no others like me, or so it seemed.

But all of that was very long ago.

Today at work, someone yelled out "Faggot." And for the first time in many years I looked up. It was spoken brutally and vehemently. And I shuddered to think that someone might bespeaking to me. So I feigned indifference and stole out of the room. Later in the day an acquaintance came up and told me to keep my cards under the table. "There are a few people here you can trust. But mostly, keep it to yourself. Don't let too many people know or it won't be good." His advice stunned me, and panic set in. I began to relive old pain, I was stalked by old fears.

The hierarchy of the place soon became apparent to me. The strong above the weak. White over black. Men above women. I overheard a white worker call a black man, "nigger." He referred to the waitress as a "cunt," as he sized her up. At break time he pulled out a copy of Penthouse. "Boy would I like to get my fingers in to that bitch," he chortled. And everyone in the group laughed except me. At one time I would have reprimand him; but you learn early who will listen and who won't.

Feelings of resignation and frustration came first, followed by

fear and anger. There were so many discrepancies and inconsistencies. At orientation we were shown a film which professed that "We care about people at . . ." Yet, why was it that black men were mostly hired as porters, stewards and dishwasher? That black women were employed as maids and chore girls? Why were straight men allowed to call each other faggots and cocksuckers? I heard one of the chefs boasting that he had some gay guy down on the ground, pounding him. He added, "I had my dick out of my pants." I discovered later that this same chef is a homosexual, and that the kitchen staff knows. They see through his cover though he rebukes his own sexuality. Where I work they laugh at gay men and point them out. At times, you do want to hide or run for cover.

Those who work with me tell me that I am lucky. I work in a copper panelled bar, where I serve delicatessen-style sandwiches. It is a mundane job at best, tedious and boring; but the deli-bar is isolated, away from the kitchen where the cooks harangue each other. And I am allowed one vantage point. At my leisure I can gaze out the large bay windows at the Charles River, across Memorial Drive one side to Storrow Drive on the other. If I choose, I can watch sculls race up the river; or watch rush hour traffic; or watch an occasional pedestrian toss a stone in the water and disrupt its cool, glassy tension. For most of the day this view out the window is my only connection to a real world, a world that changes and is unpredictable. I feel fortunate in my exile at the deli-bar, far away from the kitchen.

Yet it feels very lonely when I look out into the elegant dining room, at the velour carpets and marble tables, and I catch the eye of an unsuspecting patron. The glass elevators whirr above our heads and descend swiftly, like guillotines. At moments, the hanging vines remind me of small, twisted nooses. It is one of the ironies of this place that my feelings should run so extreme in so muted and tasteful an environment, that such ugliness should exist in a place that appears so clean.

All of us who are gay, or who are suspected of being gay, are constantly aware that we are being watched. Consequently, two men can only move so close, can only share so much intimacy. Our conversations, our gestures — in essence, our feelings — are thwarted and half-hearted. The road to friendship is a circuitous one where I work. It lies behind half-hidden smiles and subdued glances, behind an aloofness that can easily be mistaken for smugness. Our attempts at contact are

aborted, and interest dies early.

But this isn't to say that alliances don't exist. There are the men who call each other "Mary," "Dear," and "Bitch," — to the amusement of the cooks and other bystanders. And some employees have developed a rapport based on bitterness and resentment towards the *company* and the *boss*. Meanwhile, the rest of us offer each other what consolation we can, in obscure places and at unsuspecting moments. In the storage refrigerator, for instance, a friend moaned, "It's horrible here, isn't it? When are you leaving?" Powerless over others, our only choice is to quit. Those of us who can afford to, do so; and the rest of us stay on until we manage something better.

But has it ever been any different? In most organizations hierarchy of power is insidious. And it seems to me that one of the con-

## Candidates

Continued from Page 8

a pledge to support the Republican nominee for the presidency."

McDonald claims to disagree substantially with the 1980 Republican platform, citing its lack of concern for lesbian and gay rights, women's rights in general and women's right to abortion in particular.

In an open letter to Valley, dated October 31, McDonald makes a counter assertion. "As far as I know," he writes, "your quote is the first public indication that you support Jimmy Carter for president. I have no doubt that party loyalty is important to you, but it seems somewhat inconsistent to be supporting Mr. Carter and also running under the banner of the 'progressive tradition'."

But Valley denies any inconsistency. He says that when it appeared there were three viable candidates, he supported John Anderson but that Anderson no longer seems to have a chance. Of

spiracies of business is to place the insensitive in positions of power. Like goons, they do the company's dirty work, which is to keep the rest of us in line. Constantly, we are reminded that we are at the discretion of someone else's authority. We are told to follow the *rules* — which are incarnate and unyielding, and seem to exist of themselves. And when the *authority* arrives in the guise of the assistant manager, or the manager, or the supervisor, all human behavior is rendered absurd. I have never seen adults attend to irrelevant details with such attention as when the *boss* appears. To see them appease his authority is disturbing, and cruelly funny, and sad.

Years ago, my reaction to such insensitivity and cruelty was to withdraw and run away. I walked through the halls of my old school as stealthily as possible, in an effort to avoid confrontation with

the two remaining candidates, he prefers Carter.

"The idea of a national unity candidate is a very good idea," Valley told *GCN*. "Unfortunately, it didn't work."

Both candidates point out their support for liberal Republican Frank Hatch when he ran unsuccessfully against conservative Democrat Ed King in the 1978 gubernatorial race. But McDonald, whom Hatch has endorsed, claims Valley's support was primarily for money. "I think it ought to be clearly stated that the was paid for that work," he said, "that his profession is political consulting."

Hatch told *GCN* that Valley had indeed worked on his campaign as a paid consultant. "That's nothing against him," he said. "It's just plain fact. I've known Jim McDonald for some time and I'm supporting him, but this is not to detract from Tom at all."

Valley claims his support for

my enemies. Then, there was no one to turn to, nowhere to go. I was desperate and afraid. I denied my pain and smothered my anguish in silence. And my most sensitive feelings, those that connected me to other people, deadened.

Now, I struggle for a different kind of response, with uncertain results. In one sense, it is a privilege to be allowed to revisit that wounded and vulnerable place inside me. For in returning to the origins of this pain I can give myself the solace I so long denied myself. And in placing a premium on the expression of feeling, I can separate from those who oppress me. In my sadness lies my freedom. To be silent is to be complicitous.

That is what frightens me most about the place where I work. There we speak a furtive language so subtle as to be nonexistent. And in our silence there is danger.

Hatch was based as much on his personal political beliefs as on professional considerations and Hatch accepts his claim. "I'm sure it was," Hatch told *GCN*.

Neither candidate is enthusiastic about recruiting lesbians and gay men into the Police Department as a counter to police homophobia.

Valley told *GCN* the first goal should be to offer protection to gay men and lesbians already in the department to make it possible for them to come out. He says it is important to distinguish between affirmative action hiring, which he opposes, and recruitment, which he favors if it is done carefully.

Valley said he had no objection to announcing openings in the police department in the lesbian and gay media, for example, as a form of recruitment.

McDonald said, "I have some trouble with hiring anybody on the basis of sexual preference, positively or negatively. The problem

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# The Saints Collective Tells Its Own Story

By Jill Clark

Photographs by Marie Favorito



L to R: Donna Boucher, Donna Senay, Merry Moscato, Sandra Monroe and Sandra Goings

The Saints is gone — and with it the sustenance it had provided Boston lesbians for eight years. For the Saints was, in the affectionate words of one Wednesday night regular, a “Mother bar.” All of us — even those of us who returned there only once in a season — feel a little shakier in our daily lives without the knowledge that we could escape that evening if we couldn’t take any more of the world’s hostility toward lesbians. The Saints was a sane place — a place where being a lesbian ceased to be a struggle for a while.

The collective that ran the Saints at night for women was fired on September 28. Like the rest of the lesbian community, the five women in the collective are angry — and they express some of that anger here. Unlike most Boston lesbians, the collective is not surprised by the tiring — familiar as they were with the recent deterioration of their relationship with the bar’s owner — and they are much too busy to be devastated. Maybe they’ll let themselves feel devastated later; right now, they’re too busy talking to women about the women-owned women’s bar they want to open — and how they are going to raise the money to buy a building, which will eventually house a restaurant, conference area, and art gallery as well.

Sandra Monroe is a founding member of the Saints Collective. The two Donna’s — Donna Senay and Donna Boucher — began working there in 1973. Merry Moscato arrived the next year, and Sandra Goings the next. How did they end up working at the Saints?

## Biographical Sketches

**MM:** I come from Jersey City, New Jersey. A pretty rough town. Working class. I’m half Italian, half Polish. I followed a lover up to Boston. I finally got a job here as a mechanic. I was a drummer in Witch (a women’s band) for the last year they were together. When Witch broke up, I called Sandy at the Saints. She said they didn’t have anything but that the Citadel was opening. So I got a job there at the door and that’s how I got working in bars — although my father owned bars. When I was a teenager I’d stop in at bars to see him.

I was around the women’s movement when it started, when they didn’t want dykes at the front of any women’s marches because they didn’t want to be labeled as a bunch of lesbians.

Politics has always been a big part of my life: to identify as a dyke, to march in the front of the parade. It was no accident that I ended up at the Saints. You hear “women’s” health groups and “women’s” centers and “women’s” everything but you don’t hear “lesbian’s” this and “lesbian’s” that. We have our own culture and it’s important that we’re around our own people.

**SG:** I’m from Bangor, Maine. I was in the closet all the time I was there — except for a few flings here and there. So that’s enough said about Bangor.

I came to Boston 17 years ago. The first place I went to was Jacques and I hated it and I decided if this is what it is to be a lesbian then I don’t want no part of it — because these people are crazy! The first two dykes that I met were very big in the community: one was a pimp who had six girls and the other one was a very tough woman.

I decided I wanted to have kids. (I knew a lot more at age 22 about what I wanted to do with my life than I do now at 36.) And *back then*, I thought, you had to get married to do that. So I did. And I had three children. And then I said, “Good bye” to my husband. It was about that simple.

I was a social worker for about eight years. Then I decided I wanted to come out. So I left my job and started working part time in a neighborhood bar. I met other dykes. I found

out that all of them didn’t carry guns.

I first arrived at the Saints with a softball team I was in. I just kept coming back and here I am. I wasn’t very political — at least I didn’t *think* I had any politics. Who’s next?

**DB:** I worked at the Saints for about six months before I figured out it was all lesbian.

I’m from a farm in Wisconsin. I moved here with my husband because he was going to law school in Boston. I went to the Saints for the first time with one of the women from the law school. I liked the place and the fact that there were no men there. I met Sandy and said, “Look, if you need any part-time help, I’d like to work here.” I had no realization that it was all lesbians; they seemed like nice girls, very friendly. It was my idea of the perfect job, where you’d be working all with women and for women. So I started working one night a week.

Long after I’d realized that they were lesbians, we had an important collective meeting (at which) we were deciding who would be members of the collective. We decided we were all going to be working-class women — which I qualified for. And the next item was: was it going to be all lesbians? I said, “Well, yeah, I think it should be.” because that’s the majority of the people who come in here, who need the bar. So they are the ones who should be paid.”

**SM:** We all thought it was great she was being so supportive even though it meant she would have to give up the Saints. Then a month later

**DB:** “Here’s my girl friend!”

The reason we can laugh about that period now is that it all turned out good for me. I didn’t know why I was in that marriage and I was finally getting out. I was following through on what was important to me.

**DS:** I’m from Warren, Rhode Island — a very small town. It’s a working-class Peyton Place and everyone born there grows up and gets married and raises their babies there.

In my senior year in high school I used to go to a bar named the Cabana. It was owned by a straight couple. There were mafia people, there were guys in there all the time. When you went in, you paid your money and you couldn’t leave your seat. There was a sign posted at the door: no leaving the bar. No walking around — because there’s always a lot of brawls. Rhode Island’s a tough little state.

**Was it a lesbian bar?**

**DS:** Yes, but you didn’t go just with your lover. You went with a bunch of women so you’d be safe. I remember the first night we went, there was one little table in the corner and we headed for it and sat down and didn’t move. We were petrified because it was very much into roles then: that was a butch, that was a femme. This was about eleven years ago but don’t get me wrong, Rhode Island is still like that. It hasn’t changed. It makes me sick to go back to visit and see that this mentality still exists there.

One night my sister and I were there and she was drunk and wanted to walk home. We lived about one mile away and it was middle of winter and there was ice on the ground. So I ran out after her to try and stop her and we fell down on the ice. The cops — who were always there — surrounded us right away. The cops were holding my sister and she was very high and started to scream. She kicked one of them in the balls and all this. So they took her off to the paddy wagon. I said, “Where are you taking her? She’s my sister! She’s my sister!” They didn’t believe me. They said, “You want to know where she’s going, come on!” I screamed, “No, no.” I had my hands up on the car door and they slammed the door on my hands and they pushed me in the paddy wagon and we were taken off to jail for the night.

Women inside the bar wanted to know what had happened

to us, why did we get arrested. The police escorted the women from Massachusetts to (interstate route) 95 and said, “Get on the highway.”

I left Providence when I was about 19 or 20 because well, let’s just say I was in a rut. I was doing a lot of downs; I was getting them for free and I could have stayed there and ended up a junky the rest of my life. So I came to Boston to get away from the free drugs.

I was straightening myself out from the downs and I used to go into the Saints and I had a big mouth. Back then it was three or four deep at the bar and all these people are standing around the bar not knowing what they wanted to order. But I knew, so I’d just scream from the back, “Black Russian!” That’s how they got to know me. They heard that I needed a job so I started waitressing there in ’73 — during the day, though.

There was nothing political going on in Providence — no marches or anything like that — and I knew nothing about politics. But the women in the collective made me realize that my life was a political statement — there were no men in my life. And my first march was last year in Washington (D.C.) and you should have seen my face when they lifted me up to take a picture of everybody way back to the (Washington) monument; I was overwhelmed — and I guess I was getting pretty heavy because they started yelling, “Take the picture! Just take the picture!”

**SM:** I was born and grew up in Appalachia. My father was a wild-cat driller for oil and gas. We were really really poor. I had a traditional poverty-stricken upbringing — which I’m very proud of. I’m very proud of my family.

I started thinking about politics when I was in high school. We were around the United Mine Workers. My father had tried to organize drillers and failed. In fact, to this day there’s no union. Drilling is one of the most oppressive jobs you can have — in terms of safety, wages, job security. A lot of my relatives have died on drilling rigs.

I went to college in West Virginia for a couple years, coming home on weekends to work with my mother. Then I decided I needed to get out of there. That was very difficult, because my generation is the first in my family on both sides that’s ever left the mountains. At first I talked to my parents about it. Then, after they got a lot of pressure from people in town, they flipped out and took all my money and my clothes. They figured that I couldn’t go anywhere. . . . When I left they had the police arrest me, which they had no right to do.

I got a ride to Boston. My family sent me my \$200 and declared me dead. So I declared them dead and didn’t talk to them for a long time. In Boston, I got involved with a bunch of middle-class intellectuals who were teachers — because I ran away with my teacher in college.

**A woman?**

**SM:** No. As far as my sexuality was concerned, I had sexual experiences with my sister. But then, when I was 16, I tried to commit suicide. I can’t possibly explain to you here what it’s like to grow up in the bible belt and to be a lesbian and to be poor. Even though you know everything you’re saying is legitimate, you feel torn about saying to people who are starving to death, “You’ve got to deal with my sexual preference.”

I ended up back in college here in Boston. I was successful at getting scholarships because even though I was from Appalachia and real real poor, I didn’t have an Appalachian accent. So they didn’t have to deal with class or the fact that I was a Southerner. I was acceptable to them and they could feel good that they were helping me out.

I became very politically active in school — around the time of Bobby Seale’s trial. I started out in S.D.S. and went to the Worker-Student Alliance Party and finally ended up in the women’s cadre of S.D.S. Then I started the first women’s collective house in Cambridge on Chauncey Street. There were nine of us; collectives were just starting to form. People were getting together in small groups to do political work.

It was a phenomenal time. With the war and what was being done to the Black Panther Party, we thought the revolution was at hand. Lots of people were being beaten by cops in places like Harvard Square. You got politicized fast. And talk about broad-based appeal! When we were marching down Commonwealth Ave. once, this guy through a rock at somebody’s apartment and I said, “Hey, don’t throw rocks at people’s apartments. You should throw rocks at things that oppress people, at political targets.” And he very seriously said to me, “When we get to a political target, would you let me know so I can throw rocks at it.” You had a lot of people with a lot of anger. Some of the people at the riots in Harvard Square didn’t even know why they were out there; they thought they were going to a rock concert.

Getting back to the women’s house, by the end of two months, only one of us still had a boyfriend; we’d all come out. (You should have seen the woman who didn’t: she was a female jock! She must have been confused.) Other women’s houses were forming. Merry was in one.

**MM:** I was in a *gang* of women. The Anarchist Amazons, thank you.

**SM:** Merry and I hated each other because we were political extremes of each other. Even though we were essentially man-hating dykes in our house too, we were considered “the crazies”; we were into tie-dyed shirts and they were into leather jackets.

But ’72 to ’73 was a very hard time, with people becoming more conservative. The women’s house ended; that was obscene. My lover ended up in a mental hospital which I had tried for a year to locate for her. Some of the women went back in the closet and remain there today. I think I had a break down. I went back in the closet and cut myself off from politics — which I had taken very seriously. I went back to college and took it very seriously for the first time and got accepted into law school. However, I was living with middle-

class people and their life-style was more than I could afford, so I needed some money fast. That’s when I got a job at the Saints waitressing and made a lot of money. But I was in the closet for about three years.

**MM:** That’s when she fell in love with me.

**SM:** Merry and I hadn’t been friendly at all, though we knew each other from way back. . . and finally both sets of friends — my “crazies” and her “gang” — failed both of us. Actually, they had failed themselves, not us. By going back into the closet, by having things like professional considerations win out.

For me, the idea of having given up my hopes and dreams of being a lawyer is a joke. Being around lesbians is more important to me than any million dollar a year lawyer job. In order to have what makes me feel good, I’m willing to take a lot of economic risks, because those risks have been present everyday of my life. Survival has always been the question.

## The Collective

**What makes a collective succeed?**

**MM:** You mean a *working* collective, because it’s really important that we were supporting ourselves by all the time and energy we put in.

Being able to spend incredible amounts of time talking with each other is critical to the success of a collective. It’s okay if something takes longer to do, it’s alright if things get awkward, because the important thing to do is have everyone support what you decide to do.

**SM:** The hardest thing for me was to say to myself, “Alright, let’s take the day off,” or “Fuck this, we’re going to go on vacation.” I’m very demanding of myself and others. That’s why I got sick, I think. I just kept working, I don’t think this characteristic of mine is a virtue.

**SG:** You have to be able to talk about your feelings. That was difficult for me because I’d never in my life talked about my feelings. I’d talk about anything you want — except me.

**SM:** The funny thing is that now that we’ve left the Saints, everybody has something to say. Now that we’re free, we’re working together better than ever before.

**Why have you maintained a collective structure — especially if working in it is so demanding?**

**SM:** The Saints was started by politicians — or ex-politicos — and collectivism seemed the thing to do. Since then, we’ve had women working there at different levels of commitment at different times. We had waitresses for a while, but people imposed hierarchies on us. It turned out that when you waitressed, people treated you like garbage, not a human being. So we changed back to the collective.

**MM:** Besides, you’re not making barely enough to survive on so that somebody who’s “boss” can come along and snarl; “Pick up the garbage.”

**DS:** Yeah, “Stand out on the street with those punks to keep them from coming in and then chase away the guy with the knife and then go throw out the garbage!”

**At one time, most of you lived together, too. What were the advantages and drawbacks of that situation?**

**MM:** That was very hard. You worked constantly. It’s very demanding working in a collective structure and if you don’t demand that you all leave the business behind, you can work 24 hours a day. We never quit dealing the business.

**How did the Saints get started?**

**SM:** When Saints started (in 1972) we didn’t think we could ever be open every night — a full time job. At that time, the only place for women was Jacques in the combat zone — or 1270 on Wednesday nights. But there were a lot of gay men there — especially drag queens who would use the women’s rooms. You couldn’t even go to the bathroom in 1270 without being around a guy.

So a lot of people had asked the manager of 1270 if he would give the back room exclusively to women on Wednesday nights. He gave the typical response: “There’s no money in women, blah, blah, blah. . . .”

I was working at the Saints nights then, going to school during the day. At that point, the Saints wasn’t open Saturday and Sunday nights, so we talked to the owner, Anthony Fillipone, about having a women’s bar there on those nights. The area was deserted, Quincy Market wasn’t there, and construction on the Harbor Towers was finishing up so the construction-worker crowd was thinning out. So Anthony said “sure” and we accepted this deal: if we made \$100 in a night on the register, we made \$1 a piece per hour. If we made \$200 on the register, we each made \$2 an hour. Nice, huh? Well, at that time we were overjoyed that he would let us use the bar, but you must realize where we were coming from: Jacques was the women’s bar! Jacques catered to our needs, right? — except that you couldn’t go into Jacques without having a friend who would stand in front of the stall with you when you went to pee or you’d be peeing to the world because the doors were always pulled off the toilets. You were dealing with drag queens, prostitutes, pimps, and straight business men making exaggerated gestures. It was really a horror story. . . .

Don’t get me wrong. I loved Jacques. We had a lot of good times. But you did not go to Jacques to feel good about yourself. You didn’t go to Jacques for support. You went to Jacques to express your anger. So for Tony to say to us not only will he let us use his bar but he was willing to pay us something for it. . . . it was a gift from heaven. We could keep the place clean, the bathrooms had doors on them, we weren’t going to let perverts in to try to cruise people.

**When Anthony started losing money catering to construction workers, he invited the collective (which then consisted of three women) to open the women’s bar seven nights per week. Was this on the same pay basis?**

**SM:** No, before. It was just extra pocket money. Now we were talking about our income, so he came up with a buck-fifty an hour. But that’s not so bad when you consider how



bad abuse was in bar rooms. For instance, one bar owner paid everyone who worked there — tips or no tips — one buck an hour — because, he said, you’re having a good time because you’re in a bar room. Many women who worked in bar rooms, until people like us came along, were expected to give blow-jobs to anybody who walked through the doors. Things have radically changed.

**Did you worry constantly about not making enough of a profit — not even breaking even? Is there, in fact, “no money in women”?**

**SM:** No. The story is you’re going to make less money (doing a business for women). Women do *not* drink as much. Women do *not* tip as much. What you can do is make enough — to survive.

## Working Conditions

The Saints women made a lot of sacrifices and tolerated some unfair treatment, but never balked too insistently to the owner, for fear of jeopardizing the women’s bar. In the past year, they’ve worked one night per week for nothing and, when money in the business was tight, they put off cashing their checks. Last February they lost their health insurance — at a time when Sandra Monroe was seriously ill. They tolerated wage cuts which were not imposed on any in the day-time crew — except Sandy, who had been managing the day-time business. She and the owner agreed that he should take the job for the duration of a period of financial hardship; Sandy forfeited \$80 per week.

**SG:** Over the years, Anthony realized how important the bar was to us, therefore he had us over a barrel because whatever we had to do to keep the bar open, he knew we would do just that. He knew that because of the way we worked. Also because we had told him. Even when Sandy was sick and we had left because we didn’t want to be there, he called us ten days later and said, “If you don’t come back, I’m going to have to close the women’s bar” (because people that took over the bar were calling the police on women, remember?) Well, it worked; we went back, figuring as long as we could cover for each other, we’d do it.

**DS:** When business was bad, we’d rack our brains for what we could do to bring business in — birthday parties, maybe we could ask Tony to varnish the floors because they looked awful.

**MM:** We would lay ourselves off on a slow night. We painted the bathrooms ourselves. We painted the whole back room and never got paid for it. . . . And his business was being run with him never having to worry — because we covered for each other if one of us was sick. Four out of five of us could’ve been sick and we would have been there.

**DS:** And one time when a person working days had lost the keys and it looked like they had been stolen, we *slept* in the place overnight. We couldn’t lock the doors because he hadn’t gotten around to putting in a new lock. . . . I don’t think any other group of people would have gone so far as we went. It was all for the sake of the women’s bar.

**If he could get away with underpaying you and if the income from the women’s bar was what kept his business solvent much of this past year, how does he expect to profit by changing the Saints back into a construction worker’s bar?**

**SM:** He can’t. You see, he fucked up — in his own terms. He wanted us to keep working. Plus he wanted to let construction workers stay later. He definitely wanted both. He did not want the women to leave.

No, he’s not making more money off the Saints now. He’s been closed on Monday and Tuesday nights — even Saturday and Sunday nights. Wednesday night, six people walked in there; have you any idea how many women used to come to the Saints on Wednesday nights? Over the course of the evening, 300 women. So he was smart (to have a women’s bar).

I think if he hadn’t finally blown it he would have pushed for us to start a women’s bar at ten o’clock — and whenever there was a big construction workers party going, the bar just wouldn’t open that night. We would have refused to do that. **Frequently, however, the bar was empty at eight o’clock — and stayed that way until nearly nine. . . .**

**MM:** So what? First it would be 8:30, then nine, then ten, then eleven, then if men were having a good time, it would be twelve. Why should women be put in that position where, if some bunch of men feel like hanging around, you don’t get to have your space tonight? That’s disgusting.

**DS:** For a long time now we haven’t been able to open up until 7:30 — or just before eight o’clock or when he

decided to get out. Sometimes we had five minutes to set up, get ice — when we need an hour. This was happening when the bulk of the money coming into the business was from the night business.

**MM:** I don’t want to waste any more energy on the Saints. I have felt since we left there that we’re free at last! We no longer have to feel grateful to Tony.

**SM:** And we weren’t put in this position by ourselves. A lot of women expected us to be grateful to him, and still expect us to go back to him. From now on, if we want to be grateful, we can be grateful to the community, to ourselves.

A lot of women needed that space to be there desperately so they could come there once every six months. And that’s fine. But they’ve got to understand that, in order for them to come there every six months, we had to be there every night putting up with this treatment.

**DS:** \$3 an hour and working one night free and having your job hours cut from 40 to 30 a week — they wouldn’t put up with that. Yet they would say to us, shouldn’t you be thrilled to be able to serve the community this way?

**How widespread would you say the problem of alcoholism was among Saints-goers? What did you do to deal with alcoholism?**

**SM:** Approximately ten women with a real (alcohol) problem came to the Saints regularly. We were very supportive of women who don’t drink. We kept juice and soda prices low so people could get big glasses for 65¢. Also, for women who drink a lot, our policy of one drink an hour kept them at the Saints, whereas if we said, “You can’t drink at all,” they would go somewhere else and get really drunk and could get hurt or get in trouble. But if they stayed, at least we could keep an eye on them; at least when they left they wouldn’t be completely plastered. We didn’t charge for coffee for women who were drinking.

Some of what we were doing must have helped because women who were alcoholics felt comfortable enough to come to the bar and felt supported so they could drink juice or seltzer water — or just water.

**DB:** They knew we wanted them there not drinking.

**MM:** There would be women who came up to the bar and said, “Please don’t let me drink,” and if later they ordered a drink, I’d talk to them about it and lots of them would say, “Okay,” and not drink.

**Knowing that alcoholism is a wide-spread disease among lesbians, did you ever feel any conflict about running a bar?**

**SM:** No, because we dealt with alcoholism — unlike women who hold an event, and because they’re not serving alcohol, they feel like they don’t have to deal with alcoholism. They simply separate women who are drinking into a separate area from women in the chemical free area.

**So you’re saying that, since some women are going to drink anyway, it’s crucial that they have a supportive, all-women space in which to do it? Is that why you’ve run a bar rather than, say, a coffee house?**

**SM:** The gay community has had its roots in bars for a long time. That’s where we’ve met; our politics happened in bars. There’s a level of thinking that we should move out of the bars and get into other spaces. Well, we’d be leaving a lot of people behind in those bars.

In the Saints, I could be with bar women, with working-class women. You’re not going to find many working-class women or black women in women’s centers and coffee houses because those spaces, for the most part, have been set up by white middle-class women. In bars, people are brought together who wouldn’t normally be together. So I think it was essential that we be a bar. It was a way of changing the bar culture, taking an institution and shaping it to our own uses.

**DB:** The Saints was more of a community center than a bar. You could see who you were talking to and you could sit in the front room and talk and actually *hear* the person, too. People felt free to come in and read, play cards, backgammon.

**SM:** People didn’t feel like they had to get dressed up or life they were going to the meat rack. . . . If anything it was the other extreme. When Andrea Loewenstein was writing “Random Lust,” we pleaded with her to write something sexy about the Saints. All this sex is happening everywhere, but we’re seen as so *wholesome*!

**MM:** Women used to tell us at the door, “I’m so comfortable here, it’s really relaxing. I think I’ll go over and cruise at Somewhere (another women’s bar). I’ll be back later.”

Continued on page 14









# Keep the Tradition

Tom Vallely has always fought for the principles Ward 5 believes in, from working with his fellow veterans to end the Vietnam War, to working against Ed King in 1978. Tom's dedication to the concerns of our district has earned him the respect and endorsement of Barney Frank, The Americans for Democratic Action and the Massachusetts Womens Political Caucus.

Tom is committed not only to defending individual rights but to extending them as well. As your representative, Tom will sponsor and fight for gay rights legislation. And Tom will use what the Boston Globe called, "... Vallely's considerable energy and substantial political experience..." to make sure that the opinions of the gay and lesbian community are respected at the State House and City Hall.

Tom Vallely will be the kind of representative the whole state has grown to expect from our district.

## Tom Vallely, Democrat for Representative Back Bay, Bay Village, Beacon Hill, South End

Paid for by the Tom Vallely for State Representative Committee  
137 Marlborough Street, Boston, MA 02116; 367-3229  
David H. Thorne, Treasurer



# The King Who Would Be Queen



Henry III

By Pat M. Kuras

As a teenager, I loved horror movies, witchcraft, true UFO stories, etc. Although I no longer haunt the occult section of bookstores as frequently as I used to, I still have a fairly solid collection of these books at home. One day, while leafing through one of them, I saw a line that described a French monarch as both "a sodomite and a sorcerer." Intrigued, I began to do more research.

Henry III (1551-1589) came to the throne in 1574, succeeding his brother Charles IX. Charles has been described as a "neurotic" king; he was unpredictable and often had fits of hysterical rage. During the Massacre of St. Bartholomew, it has been recorded that Charles hung outside his window bellowing cries of "Kill! Kill! Kill them all!" The unfortunates being killed in the streets of Paris were Protestants (or Huguenots, as they were called). In the 1500s, France was in the throes of much religious upheaval. The Catholics were persecuting the Huguenots as heretics and heresy was a crime punishable by death. The young king Charles was sick in body, as well as mind, and when he died of tuberculosis in his mid-twenties, he was succeeded by his brother Henry III.

Henry III proved to be even less popular than his brother. Henry did nothing to stop the country's religious warfare, taxes were at an all-time high and Henry seemed to care little for his royal duties. His

advisors were perturbed that Henry spent much of his time engaged in literary and philosophical conversations with young Parisian boys he had brought in from the streets. These "mignons," as one biographer called them, were Henry's favored lot.

There was great hatred for Henry and his boys. This hatred is reported (and the biographers' own homophobia is evident) in almost every reference that I read. One biographer, writing about Henry's mother, Catherine de Medici, claimed that "... it was her intense maternal dominance that was the major cause of his homosexuality ..." Catherine was a powerful and manipulative mother to her sons. (She had led the earlier king, Charles, into launching the devastating Massacre of St. Bartholomew.) However, as Henry grew older, his mother's hold over him became shaky. She wrote to a friend that "I no longer have the same authority as I did. My sons are men now and I do not have the controlling hand in affairs which I once had." It was not so much that Henry was now standing on his own two feet, rather he was listening to the suggestions of his *mignons* — words that countered Catherine's opinions. (One biographer took great delight in calling Henry "spineless" and insinuated that Henry was not a man as he couldn't make or assert his own decisions.)

Henry's *mignons* were hated and ridiculed by all of Paris. One diarist described them as having worn brightly-colored coats and adorned themselves with violet powder and perfumes. They had painted faces and long, frizzed hair "like the whores in the brothel quarter. Their frilled ruffs are half a foot wide and when you see their heads sticking out above the pleats you might think it was John the Baptist's head on Salome's platter." They were commonly referred to as "the Princes of Sodom."

Henry didn't care what the populous thought. He had chosen his *mignons* for three reasons — "their physical beauty, their reckless courage and their brilliant swordsmanship." The *mignons* loved their King and were so dedicated to him, they would fight to the death in honor of his name. There happened to one of them,

Quelus, who was mortally wounded in a duel that grew from an insult directed at the King. It was three weeks before Quelus died — *in King Henry's arms!* His last words were "Oh, my King!" and bystanders were mortified that he had not called out to God. Grief-stricken, Henry "ordered an elaborate state funeral, which the court attended in full mourning."

Henry was very generous to his male lovers. Villequier was made governor of Paris. Henry arranged a heterosexual marriage for Arques, thus bringing him into the royal family. De la Valette became known as the Duke of Epernon and was Henry's favorite in later years.

Much earlier, the Spaniard Lignarolles had been Henry's favorite. Through his influence, Henry "had turned *devot*, hearing three Masses a day and fasting to excess." Catherine hated Lignarolles (probably because he was her son's lover and) because Henry was growing physically sick from this religious fervor that Lignarolles had inspired. When Lignarolles was "murdered in broad daylight," it was widely assumed that Catherine had planned the assassination and that she would have enjoyed disposing of *all* his *mignons* in this way.

Catherine detested the Duke of Epernon more than she had Lignarolles. In comparing the two *mignons*, Lignarolles' influence seemed harmless. Catherine saw Epernon as "greedy, grasping and arrogant." She did not dare another assassination. As one of her advisors sadly explained, "if Epernon were to die, another and yet another Epernon would take his place."

When Epernon became a Duke, King Henry III (at 28 years of age) was already an old man. One biographer claims that he had lost sexual interest in his *mignons*, but still depended on them as he tried to rule France. The death of Quelus in the duel had done much to sober him and by giving Epernon and other *mignons* royal titles, Henry hoped they would be his successors to the throne. Catherine was quite dismayed with this idea. When she argued with Henry over this matter, he responded savagely with: "By God, Madame, I will raise them so high that, if I die, even you will not be able to pull them down!"

But Henry and his *mignons* never attained that state of power. Henry had done nothing to quell the violence between Catholics and Huguenots. (Epernon had had the audacity to suggest a Massacre of St. Bartholomew in reverse — kill all the Catholics. This plan was never carried out.) A religious civil war was raging, taxes were outrageously high and the King was highly unpopular. Henry's reign came to an end in the form of a Catholic monk.

Jacques Clement, described as "a religious fanatic," felt that it was God's will for him to kill King Henry. Clement was able to gain a private audience with Henry, at which he stabbed him. Henry cried out and his guards came running. "Clement was immediately killed, standing quietly with his arms outstretched in the form of a cross and making no attempt to escape." King Henry III was succeeded by his brother-in-law, Henry of Navarre.

Through history books, we can see that Henry III was definitely gay, but what about that claim to being a sorcerer? As information about gays is often hidden, so it is with witchcraft. Aside from late night horror movies and the Halloween season, witchcraft is still contained mainly under the study of occult sciences. Witchcraft is not even looked upon as a viable religion and the topic is surrounded by much misinformation. In the 1500s, to embrace witchcraft was to be a heretic, and in November 1559, King Francis II had ruled the death penalty fitting punishment for heretics. In France, "from 1500 to 1670 hardly a year passed without the execution of some witches."

Catherine de Medici was very interested in the occult. (Perhaps

her royalty granted her the immunity to delve into the occult.) It is said that she kept a magic mirror which showed her the future rulers of France. She was also a regular visitor to the prophet Nostradamus, who had accurately (and in great detail) predicted the grisly, accidental death of Henry's father, Henry II. Catherine would often consult Nostradamus for advice concerning her sons.

As for Henry III, there is scant information to confirm either an interest in the occult or to prove that he was a witch. A sloppy, little book called *Dictionary of Witchcraft* insists he was both sodomite and witch. It also claims that Henry had a trunk filled with writings on witchcraft. Personally, I have no faith in this source as the book contains no bibliography to insure its claims. However, it was this book that got me reading about Henry III.

Rossell Hope Robbins' *The Encyclopedia of Witchcraft and Demonology*, contains a brief anecdote about fourteen witches who appealed to King Henry III for sanctuary. Henry had his doctor examine them; he, in turn, found no witch or devil marks. The doctor assumed they were "poor stupid folk" set upon by prejudiced people. (Cries of "Witch!" were a handy way to get rid of one's enemies.) They were dismissed without punishment. For this the King was "accused of protecting witches," which may have lead to rumors that Henry was also a witch.

Finally, in 1589 shortly before Henry's death, an anonymous pamphlet was circulating around Paris. This booklet claimed that King Henry III was both a homosexual and a witch. In his book, *Witchcraft and the Gay Counter-culture*, Arthur Evans says that, "Homosexuality and witchcraft became so closely associated that the two were often linked together in popular tracts on the subject [of witchcraft.]" So, for Henry III, it seems to have been a reversal of guilt by association — rather than a witch being accused of homosexuality, there was a homosexual being called a witch. In defending those accused of witchcraft, Henry had garnished another title for himself. He had become the royal, gay witch of France.

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Duke of Epernon

## Theatre

### THE ROCKY HORROR SHOW

#### The Rocky Horror Show

Written by Richard O'Brian

Directed by Julian Hope

With Meghan Duffy, Marsha Mitzman, Frank Piegaro, Steve Lincoln, Pendleton Brown, Lorelle Brina, C.J. Critt, Frank Gregory, Dennis Daniels, Thom McCleister

By Kemp Harris

"I would like, if I may, to take you on a strange journey." Thus begins the tale of Frank N. Furter, a crazed (or is he?) scientist from Transsexual Transylvania. With the aid of his faithful servants, a host of groupies and friends, a couple of creations, a rival scientist and a distinguished narrator who is obviously disenchanted with the loose morality of this bunch, we are whisked through a musical parody of our fondest memories of B-movies and creature features, and the ever unfolding drama of a "General Hospital." We are invited to be, not

dream, released from the majority accepted rules which are usually disguised as the "norm." Of course, some do not need a musical to attain this state. Yet, however brief the journey, we enjoy watching Brad and Janet (the smell of apple pie and milk still on their breaths) as they confront that which many of us are so in awe of: our own lust.

Although London audiences have long been able to attend the successful live "Rocky" since 1973, the live production has not fared as well here in the States. There was a successful run at the Roxy Theatre in Los Angeles and a not-so-successful run on Broadway. Most of us were introduced to it by way of the film *The Rocky Horror Picture Show*. Having seen the film a number of times, I wanted to keep in mind that the film and stage are very different media and that each offers its own unique way of story interpretation. I wanted to view the live pro-

duction on its own terms and while certainly not forgetting the film, at least letting it lay low. With this attitude, I headed for the Harvard Square Theatre to have a good time. I quickly realized that this production assumed that I know a lot about Rocky already and that under no circumstances should I let my prior knowledge lay low.

For those unfamiliar with the story, we see Brad and Janet, two kids heady with happiness over their decision to become engaged, who decide to drive to the home of their old science teacher, Dr. Scott (they had met in his science class at Denton High). On the way, they get a flat tire and have to stop at a castle to use the phone. Here they meet the inhabitants who, they discover later, are aliens from the planet Transsexual. The leader of this group is Frank N. Furter who has just created Rocky, a muscular blond man, whose purpose is to relieve Frank's "tension." What happens next is the gradual break-

down of Brad and Janet's stoic sexual views until they too are as sexually decadent as their host. All is going well until Dr. Scott (secretly linked to the FBI studying UFOs) discovers Frank's plot to perpetuate decadence on Earth. As Frank's plans fall around him, his servants become mutinous and usurp his power. Frank is executed and Earth is spared its lustful fate. Brad and Janet, however, will never forget that fateful night.

Through the years, the rising cultism of *Rocky* has grown so much in popularity that it has become a curiosity for much of the general public. With news reports on TV stations and write-ups in many small town newspapers, it is no longer just for the "hardcore *Rocky* fans."

The cast was exuberant and some were downright impressive, particularly Frank Gregory as Frank, Pendleton Brown as Riff Raff, and Lorelle Brina as Magenta. Meghan Duffy as Trixie who

sang Science Fiction/Double Feature was a very pleasant surprise.

Musically the show was extremely good and vocally the cast was well-equipped. Many of the songs were powerful and moving. My only complaint is that either through microphone failure or one performer passing the microphone to another, many lyrics were lost.

As with any touring show, set design must suffer the trials of the road. Many of the set movements and light design were well done but I wanted more. Thanks for the rainbow Toni!

That *Rocky* is well known now is mainly responsible for this live production being here. I looked for the spontaneity that live theatre can bring. What I got was an entertaining evening with some familiar characters. And while I was not allowed to "be it" (as stated in the promos) there was a fairly good time in watching it.



# The Saints

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## Class Issues

Why did you decide in 1975 to have only working-class women in the collective?

MM: Attitudes. Middle-class women were very arrogant and condescending in ways they didn't even think they were being.

SM: What happens in a collective where you don't deal with class is you fall into roles. So all the workies were doing all the work and the middle-class people were standing back and talking with all the people. In fact, there was one middle-class woman who didn't want to come to collective meetings unless something import-

ant was being discussed. So we decided to fire her in a collective meeting. She told her father, who was an old time commie, and he said, "Well, you were part of a collective and you didn't go to meeting, what did you expect? They should have fired you earlier."

Do you think that one of the reasons the collective succeeded was that you are all working-class?

MM: Yes, absolutely. You get in an argument with a working class woman, you don't have to worry about her starting to use words on purpose that you don't understand. And then there's the middle-class attitude: "People like you

always get loud or violent when you don't get your own way." Really, there's no difference between a discussion and a loud argument. We say, "Fuck you, I don't want you yelling at me." Middle-class people say, "Well, I'll wait until you calm down and then we'll discuss this calmly." And then I could just kill them. Sure, people get upset, people yell. Or at least they do in working-class families.

When four of us were working here and living together, (the middle-class woman) paid more rent, because she had access to money and higher education and a lot of things that I'd never had. So

if we all hit bottom, she could call mummy for some money and mummy would send it and I could call my mother and she'd say, "Gee, could you send me some."

So you resented her?

MM: I resent middle-class women who don't deal with class, yes, I do. Other middle-class women who've worked at the Saints have dealt with class and have respected our decision to have only working-class women in the collective. We felt working-class women should make the full-time, living wage at the Saints rather than have the part-time jobs...because women with higher education can get part-time

jobs somewhere else and make a lot more money than working-class women working the same number of hours.

The collective is soliciting long-term loans and donations and is planning fund raising across the country. "The Collective" T-shirts are available at New Words and, nightly, at Somewhere. On November 2, a dance to benefit this enterprise will be held at Studio Red Top, 327 Boylston St. (near the Arlington Street Church) at 8 p.m. For information about donations or events, call Byrna Aronson or Sherry Edwards at 482-1214.

# Jim McDonald doesn't confuse principle with profits.

Jim McDonald's opponent advertises that he worked for Frank Hatch and against Ed King in 1978. He doesn't tell you that he was a junior member of a high-priced political consulting firm hired near the end of that campaign. And he doesn't tell you that Frank Hatch has endorsed Jim McDonald.

*Jim McDonald will continue the tradition of active participation that Mo Frye, John Sears, and Barney Frank gave Ward 5 in the past. He is the kind of person we need in state government today.*

*I hope you will support Jim McDonald by casting your vote for him on November 4th.*

—Frank Hatch

Think about it and vote Mac on November 4.



**Jim McDonald • State Representative**

**Back Bay, Beacon Hill, Bay Village, Castle Square, Ellis Neighborhood**



# Voices in the Night Chapter 1

By Andrea Loewenstein

(In this new serial you will enter the lives of a small group of lesbians and gay men, members of the BSSPA (Brimpton Street Self-Protection Association), a newly formed neighborhood group. In this first chapter, you meet Ann Morganthal, teacher and writer.)

Walking home from school at eleven-thirty in the warm, sunny morning, the teacher, Ann Morganthal, worried about one of her students, Hui Leie. She had taken this job, teaching Basic English to a group of adults who, for various reasons, had been out of work for a long time and were 'starting over' because it was close (only a short walk from her apartment, on Brimpton Street) and because she could make enough by teaching only two hours a day to support herself and have time to work on the novel she'd been working on (well, thinking a lot about, anyway . . .) for years now. Her worry about Hui Leie didn't have to do with his writing skills (his compositions for her were outstanding — delicate and precise) but about his loneliness. As she walked through leaves piled in the gutter, avoiding a sleeping drunk who lay spread across the sidewalk, she took out Hui's latest composition and reread it. He had entitled it, "Winter Comes to the Cold Country."

The Winter. I feel it coming. In my country of original, Vietnam, never does it snow. Nor cold as when grass and plant to snap to break when the foot it trod upon. One Winter I have already pass here in the cold country. In Summer my heart he have begin to warm. Now come the Winter once more. In sky. In heart.

She wished there was something

she could do for Hui, with his homesick eyes. He'd been lost in class today. Someone had written a composition in which a man was compared to a flower, and it had led to a heated discussion.

"A man can't be no flower! Maybe a plant."

"Yeah, a Sequoia tree!"

"I call my boyfriend a flower, and you know where I'd be? With the flowers, six feet under, that's where! He aint no fag."

Ann sighed, thinking about it. Poor Hui's mouth had barely started forming the word "flower" when the class had already raced on to something hard like "Sequoia" — or even more puzzling, like "fag." She wished she'd called them on that, they were probably testing her, anyway. She wondered if Josie Macmillan, the one obvious dyke in the class, would stay after and explain things to Hui, the way she'd done last week.

Thinking about flowers made her remind herself to buy some for Bell; she walked right by a stand, and even if Bell was so mad at her that she wouldn't want to take them from her, she'd certainly appreciate the opportunity of turning them down.

She recognized Josie Macmillan from her neighborhood; often as she sat by her typewriter at the window, she'd seen the large, gentle faced woman wobbling by drunkenly with a huge black dog on a leash. It looked like it was the dog pulling the woman and not vice versa, but still, Ann had always been glad the dog was there; alone Josie would have been easy prey for the gang of teenage boys which had been terrorizing the neighborhood. Maybe she could invite Hui and Josie for coffee

someday. They both seemed lonely.

"Stop it!" she cursed herself in the middle of the sidewalk. "There you go again, trying to play mother to the world. How on earth do you think you're going to write this book of yours, *and* keep up two relationships . . . 'Nothing' is what you'll end up with — 'NOTHING!' "

A tall slim man in a skin-tight grey t-shirt and low-slung worn jeans looked at her curiously, probably decided that she was crazy, and then walked ahead, whistling. He was one of those super-graceful gay men who always made her, a medium sized woman, feel like a big clumsy lump. He was probably coming back from some early morning cruising in the Fenway or something, she decided. She wondered how gay men did it. It was their ability to enjoy casual sex, she thought, which was programmed out of most women by the time they were ten! Sometimes she didn't know whether to disapprove or take lessons.

She had forgotten to buy the flowers, and stood for a moment, considering whether to go back for them. "No" she decided, "I'll go in, unplug the phone, and just write." But as she approached her building, the shouts started.

"Hey, Lezzy, where's yer nigger girlfriend? Watchou two do it with huh, hot dogs? Hey Lezzy, hey, scuz . . ."

"I'll call the cops on you, you dirty little bigots!" she shouted back, in a louder voice than was really hers.

"That's what yer nigger girlfriend said this morning, and they aint been here yet, Lezzy scuz!"

Ann slammed the door behind her, feeling sick with rage. There was a piece of crumpled paper in her box, a note from Bell. She sat down at the kitchen table and tried to breathe, before reading it.

Listen Ann, I just can't, anymore! It's bad enough your playing around so that everyone in the whole damn community has to call me up and inform me, just in case I didn't know! And then to come down the stairs and, I swear to you, I almost got *killed* this morning and I *know* it's not your fault that you got those damn animals hanging in front of your house, but listen, if you want to see me from now on you come to my place, baby. Call first, though. I may be busy.

Bell

Slowly, Ann stripped off her teacher clothes: briefcase, corduroy pants, grey blazer, scarf, uncomfortable shoes. She put on her oldest jeans, the ones she couldn't wear out because of all the holes. "I'll write anyway!" she said to herself, laying her hands on the typewriter as if it were alive — an animal which would purr and beckon to her. But it was no good. The characters were stubborn, silent. Instead she heard the voices outside, "Lezzy, Lezzy," and Bell's voice, "I *can't* anymore!" We *agreed* not to be monogamous" she argued weakly, but Bell's voice was louder in her head. "How *could* you, after this morning. . . ." She was deciding that she would never, never get her book written, when the phone rang. Dreadingly, she answered it, but it was a stranger, a man's voice.

"This is Manny Brighton. You don't know me, you happen to be a friend of an ex-roommate's ex-lover's friend. it doesn't matter.

anyway, I live two doors down from you and last night Tom, my lover, was mugged by these damn kids, so now we're trying to organize a little. I mean it's either that or move, and I'm sick of moving. I must have lived in every neighborhood in Boston, Cambridge, and Somerville, maybe if you know any lesbians around, you could ask them to come. It's tonight at my place 43 Brimpton, sixth floor . . . around eight."

Ann considered. What she was *supposed* to do, she knew, was to go over to Bell's and plead and persuade and prove herself. Although, as Bell knew, she'd been planning to see Amanda. And of course she *really* ought to write, seeing that she hadn't gotten anything done this afternoon. . . .

"Sure," she said. "I'll come. My lover and I have been getting hassled too. I'll be there." Afterwards, she had a moment of regret. She'd probably end up being the only woman there. Not that she had anything *against* men, she wasn't a separatist, but she had to deal with them all day at work, that was enough, as a rule. . . . But he was gay; he said his lover had been mugged. And she didn't want to have to move either. What the hell.

Ann Morganthal, writer, sat down at the typewriter again. The phone rang again. She ignored it. It rang again. She ignored it. It rang again, then stopped. She got up and unplugged it, returned.

"Why" she typed frantically, not even caring what words she put down, "is a man like a flower . . ."

## Women Running Together

By Lee Swislow

(The Bonne Bell is a ten kilometer — 6.2 mile — race for women. These races are held annually in various cities in the United States. In Boston, the race was October 13.)

I ran the Bonne Bell — running over six miles with 6000 other women. Now I'm not crazy about Bonne Bell — the cosmetic company of Ten-O-Six acne lotion fame. (A small bottle was included in our gift packet, along with a pair of CVS knee high nylons and a Bonne Bell acrylic ski hat complete with a blue and white pom-pom on top.) But, the company does sponsor these races for women, and I'm grateful for that.

In the beginning (1977), the races were called Bonne Bell mini-marathons. I guess that was too condescending, even for Bonne Bell. Now they are just called the "Ten Kilometer Women's Races." This year, too, they finally eliminated the theme song to *Rocky*, which they have played for the last two years, as we began the race. There is, however, still the male M.C. saying over the loudspeaker, "Look at them, ladies and gentlemen. Aren't they just beautiful. Don't you just love them all."

I think the only other thing I do outdoors with such a large group of women is demonstrate — on International Women's Day or for Take Back the Night or whatever. The Bonne Bell brings out a very different group of women. In fact, the Bonne Bell brings out every kind of woman. Mostly, they look young, white and straight, but there are plenty of exceptions to all those categories. Each year the race gets larger, and the women all come because they want to run with other women. There are plenty of other ten kilometer races held

in Boston throughout the year, but none of them attracts 6000 women. I find this pretty affirming. For many of the women, running over six miles and running a race is new and challenging and they understand the power and the safety of doing that with other women. The Bonne Bell is the only race I run.

I ran with a friend who had her name printed on the front of her t-shirt. She said she wore it so people in the crowd would cheer her on when they saw her name. She was right. Particularly the last mile of the race, strangers would read her shirt and yell out, "Go, Berit." My shirt said "Support lesbian mothers." No one yelled out, "Go, Lesbian" (or even "Go, Support").

There were a lot of different t-shirts, most of them pretty innocuous: Bonne Bell t-shirts from previous years, Adidas and Nike t-shirts, Naragansett beer shirts, and so on. But there were occasional flashes of politics, like the woman whose shirt said "Make-up Causes Cancer", and the Take Back the Night shirts from years of marches. In Boston, the Bonne Bell is held every year on Columbus Day, and one woman ran with "On This Day, Native Americans Discovered Columbus".

Generally, I find when I run the race, I have to recruit my own support. When I'm running, I'm in the midst of a moving mass of women. The crowd is stretched pretty much single file along the route, so I can see them a lot better than they can see me. I run, keeping my eyes open for a friend. When I see someone, I call to them, and then they yell, "That's it, Lee. You're looking good." Sometimes, though, someone finds me, especially the lesbian I recognize from just around (from

the community or the bar) who sees me, gives me a big smile, and yells, "Go, Woman."

Six thousand women running fill the streets. From the crest of the Longfellow Bridge you can look ahead and see women all down the bridge and stretching along Memorial Drive. Looking back, women fill the bridge and go back all down Charles Street. The race route makes a u-turn, so everyone sees everyone else; everyone can cheer for everyone else. Chugging down Memorial Drive towards the Boston University Bridge, I saw Patti Lyons the woman (who won the race) come flying by in the other direction. She was all alone, except for the police escort, and she was unstoppable.

I cried when I read the account of the race in the Boston *Globe*. I didn't cry because the *Globe* had written such a moving account of the race. I cried because I was happy I had run, because I was proud of myself and my body, and because women are moving in so many directions and nothing is going to stop that power.

## Helms

Continued from Page 6 these cases."

Despite the conservative reputation of the Oklahoma City Federal District Court, NGTF's Valeska expressed optimism that eventually efforts to strike down the Helms law will be successful: "We're asserting the right of 10 percent of the population [who are gay or lesbian] to have the same protection as the other 90 percent. We expect to win this case."



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Almost 100 years after universal acceptance of the germ theory of disease, it is appalling that every individual is still not being taught the significance of the role of personal hygiene in the prevention of sexually transmitted diseases.

Current attitudes (including group male-female and same-sex activities) require that each participant wash away those acquired and one's own germs and secretions, before and after sex contact, in protection of one's self and of one's sex partner(s).

An important health factor is remembering the lower digestive tract as a source of infectious germs including those which may cause non-gonococcal urethritis in the male and vaginitis in the female. Here are some highlights from our widely acclaimed booklet (Available in Spanish; soon in Japanese) —

### THE NEW VENEREAL DISEASE PREVENTION FOR EVERYONE

Personal Hygiene is Significant to VD PREVENTION and Good Health. Not to teach washing before and after sex activities is to encourage the spread of sexually transmitted diseases.

#### PAGE 2: THE SEXUALLY ACTIVE MALE

Careful washing after sex will reduce the possibility of catching VD. The germs that cause syphilis and gonorrhea, as well as some other sexually transmitted diseases, are sensitive to soap and water.

#### WASH BEFORE SEX FOR HYGIENIC PURPOSES

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Soap genitals working a bit of soft mushy soap into urinary opening.

Rinse.

Repeat procedure.

Then urinate (which may sting).

Extended exposure or delay before washing diminishes the effectiveness of this preventive measure. Washing is doubly important since even in the absence of syphilis and gonorrhea, other sexually transmitted germs can cause infections such as NGU (non-gonococcal urethritis) or NSU (non-specific urethritis).

If lubricants are involved in the sex act, use watersoluble preparations that will wash away. Do not use an oil base that will leave a film to trap the germs.

NOTE: The foreskin that covers the head of the penis may trap germs which can cause infections. Therefore, special attention should be given to washing the uncircumcised penis.

When vaccines against gonorrhea and syphilis will have been developed, personal hygiene will remain necessary to prevent other sexually transmitted diseases. For example: A gonorrhea vaccine will not prevent approximately half of the reported cases of male urethritis which are not gonorrhea.

#### PAGE 3: SOME ASPECTS OF PERSONAL HYGIENE FOR MALE AND FEMALE

Infectious germs which are always found in the lower digestive tract may be transmitted from the rectum during certain sex activities. Among the dangerous germs present may be the virus which causes hepatitis, and parasites which cause gastrointestinal disorders if they enter the mouth (anal-oral route).

The mucous membranes of the genito-urinary system are highly susceptible to infection by some of these germs from the rectum. For example: As a result of careless wiping from rectum toward vagina by the female after toilet, germs are easily spread to the vagina where they may cause infections, and from which they may be transmitted during vaginal, as well as rectal, intercourse. Therefore, females must not wipe in the direction of rectum to vagina. . . . .

Personal hygiene before and after sex can be greatly aided by the bidet, a low bathroom fixture, designed to facilitate washing for disease prevention and proper cleansing after toilet. Not everyone, unfortunately, has been adequately informed as to the advantages of the bidet; it is not found, for instance, in homes or hotels in the United States, whereas in many parts of the world it is widely used and significant to personal hygiene. Good hygiene requires careful washing of genital and rectal areas before and after sex.

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## King

Continued from Page 13  
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## Awards

Continued from Page 3

of excellence and has met with notable success," he said. "The right to privacy is a central issue not only for lesbians and gay men but for all people whose personal lifestyle decisions happen to be unacceptable to the majority."

Abrams was honored for his "decade-long commitment to full equality for lesbians and gay men and his efforts to achieve that goal." As early as 1971 he actively supported lesbian and gay rights legislation in the New York City Council. Last March he issued an executive order banning employment discrimination in the Attorney General's office, the first state official to do so. He has implemented the order with an active recruitment policy for open lesbians and gay men.

Politicians shared the podium with poets as black lesbian-feminist poet and writer Audre Lorde rose to a standing ovation to accept a Certificate of Appreciation. "Her unique clarity, strength and

vision make us feel richer and stronger as we continue our struggle," said Karle in introducing her. Lorde is the author of *From A Land Where Other People Live*, nominated for the National Book Award in 1974, *The Black Unicorn* and other poetry collections, and is now completing her first novel, *I've Been Standing on This Street Corner A Hell of a Long Time*.

GCN was honored for providing "the broadest spectrum of coverage of the lesbian and gay male experience in the United States" and for its "special commitment to presenting and covering feminist issues." Accepting on behalf of GCN were Managing Editor Amy Hoffman and former Managing Editor Richard Burns, who gave the audience a glimpse into the nonprofit collective that runs the paper, whose history, he said, "has been marked by violence, alcoholism and even death."

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# Cookie Jones

By Jennifer Camper



## Suffolk

continued from page 9

I have is that if you advertise for gays it implies that other people have the right to advertise for straights. I think that the law needs to be changed. We need that legislation which prohibits discrimination based on sexual preference."

Concerning arrests in the men's room of the Boston Public Library, McDonald told GCN "I would rather have the police out on the streets protecting us [from serious crimes] . . . I would think that would be a much better use of police resources than worrying about who's doing what where it's not hurting anyone."

Valley, on the other hand, points out that the library "is a public place and should be treated as such." He says it shouldn't be used as a hang-out by anyone. Valley is opposed, however, to police entrapment in such cases.

Valley acknowledges that there are serious problems in the police and court systems. "The entire criminal justice system needs to be reformed," he told GCN. He said reform at some levels has already begun as, for example, in the recent reorganization of the Boston Police Department. "The role of this state legislator must be to capitalize on that reform and make sure that this area [the Eighth Suffolk District] gets the

proper share of that reorganization. I think that's particularly important given that we have had a round of unsolved murders here. . . . I think I'd be a very good advocate of that."

McDonald told GCN that despite his party affiliation, his election to the legislature would not represent a discontinuity with past representation of the district. "I believe Barney Frank was well liked because he was bright, he was well trained, he was responsive and available to people in every segment of the community. I would say it was concern and intelligence that really marked him. . . . I think there is no doubt that on those scores I am much more like Barney than my opponent."

But Valley cites his endorsement by Frank as a stronger indication of their political similarities. Backed as well by groups such as the Americans for Democratic Action and the Massachusetts Women's Political Caucus, Valley says he will join Beacon Hill progressives who are fighting for political change and rules reform.

"I think it's important that Massachusetts continue to do battle with the New Right," Valley told GCN. "I think it's important that this district in particular go back to the state legislature with the same position

that Barney Frank had."

Valley told GCN there are important differences between the two candidates on other issues. He says his support for a graduated income tax and his opposition to capital punishment place him squarely in the progressive camp. He stated, "My opponent is in favor of limited use of capital punishment. I think you have to decide you're either for it or against it."

Valley adds, "I think the whole state is going to have to enter a period of time in the 1980's when being a progressive is going to be a difficult thing. . . . I think it's important that we have a state legislature that's not going to backtrack on the commitments we've made to racial and sexual equality, to economic justice and environmental protection."

McDonald summed up his political position. "I have always been most comfortable with moderate Republicans who, I feel, have a very balanced picture of social progress and economic necessity. . . . Historically I have always supported the Chuck Percy's of this world, the Frank Hatchets. That sort of Republican has always been most appealing to me. I have frankly found that the Democratic Party, which has been the majority party for my lifetime, has always been high on promises but low on performance."

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## GCN SPECIALS

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Well, first we needed forks. Now it's spoons. Probably soon it will be knives, so maybe you should stick in a few knives also. We need some cutlery, table silver, whatever. Stuff you eat with. Also a few dishes of assorted shapes and sizes would be appreciated by our resident gnomes. No, we are not starting a trousseau, Gertrude.

**COMING OUT**  
Send GCN your coming out stories. Keep them short — 3 type-written pages. Send stories to Features Editor at GCN. (15)

**FREE GCN!**  
If you are organizing or attending a convention, workshop, or meeting and would like to distribute free back issues of GCN, please send name and address to which they should be sent, number of copies desired, date needed by. Please give 5 weeks advance notice. Write to GCN Promotions Dept., 22 Bromfield St., Boston, MA 02108.

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Dear friend in Providence — we have lost your phone number and need to contact you about the GCN flyer you're printing for us. Please call Maïda at GCN, (617) 426-4469. Thanks, Richard.

**HEY, BUDDY, CAN YOU SPARE A JOB?**  
GCN part-time staffer needs second part-time job. Experienced photographic technician with other miscellaneous skills. Prefer gay environment. Contact David, GCN 426-4469. (c)

**WHAT'S THE WORD, BIRD?**  
GCN needs news writers to let our readers know what's happening in lesbian and gay communities across the country and around the world. No previous writing experience is necessary — just a burning desire to get the word out! If you'd like to volunteer your services, write or call Denise Sudell at GCN, 22 Bromfield St., Boston, MA 02108, (617) 426-4469.

## ORGANIZATIONS

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**NH LAMBDA**  
Box 1043, Concord, NH 03301. Concord: 224-3875, 746-3339; Nashua: 889-1416; Dover/Portsmouth: 431-1541. A statewide lesbian organization, meeting the third Saturday of every month. Support, education, and political action, since 1976. (c)

**GAY/LESBIAN AND JEWISH?**  
Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN calendar or write PO Box 11, Cambridge, MA 02138. (12)

**D.O.B.**  
Support organization for lesbians, 1151 Mass. Ave. Camb. Old Camb Bap. Raps every Tues & Thurs 8pm. 35 plus rap 2nd W & last Fri, 8pm. Bi-monthly magazine FOCUS \$8.00. Monthly social & fund-raising event. Softball at Magazine Beach (Camb) at 3pm every Sun. Info & office hrs 661-3633. All women invited to participate. (c)

**BOYS AND MEN IN LOVE**  
If so, you need us and we need you! Write to the North American Man/Boy Love Association for info: NAM/BLA PO Box 174-B, New York, NY 10018 (30)

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Are you interested in forming a Gay Communal Retirement Center? Join others in the Ganymeade Society who are forming now Write: Ganymeade Society, C/O Karl Volk, 43 Whittier Blvd, Poughkeepsie, NY 12603.

## PUBLICATIONS

Monthly calendar of women's events in Maine, New Hampshire and Vermont. \$1 for sample issue. \$7.50 per year. Write: Full Circle, P.O. Box 235, Contook, NH 03229. (15)

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**HOW GAY IS YOUR LIBRARY?**  
Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials Into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay bks are sometimes kept where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More info: Barbara Gittings (215) 382-3222. (c)

Christian Love — atheist anarchist pamphlet, \$1.50 — David Sonenschein, 612 Pressler, Austin, TX 78703. (15)

Free lesbian catalog of books, send two 15¢ stamps, Womankind Books, Dept GCN, 1899 New York Ave., Huntington Station, NY 11746, (516) 427-1289. (12)

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# Prisoners



GCN gets lots of requests for penpal ads from prisoners. Almost none of them are paid for. If you would like to support the paper in this, and perhaps even increase the possibility of a more in depth dialogue between gay men and women on the inside and those of us lucky enough to be on the 'outside', please SEND MONEY. (We also send free subs to prisoners who ask.) In any case, take the time to get to know someone who's getting more or less fucked over by strait law (euphemistically called 'justice') and who's obviously very lonely.

The atmosphere among people here is so tense and confusing there is almost no communication. Also there are no crafts, trades and almost no recreational facilities. I need to correspond with open minds. My hobbies are martial arts, tennis and the outdoor life. It would be a pleasure to hear from someone. Ron SMITH, MSU 37113, Parchman, MS 38738. (16)

I have no friends left on the outside and get no mail at all. Seeking lasting and meaningful relationship with someone who is honest and understanding. Lawrence KIDWELL, #148-123, Box 45699, Lucasville, OH 45699. (16)

I'm 22 and have been in here for 6 years. I'm hoping someone out there will find it in his heart to become a friend to me. If by mere chance there is someone out there who cares, you may reach me by writing Donnie MOORE, Box 511, #159339, Columbus OH 43216. (16)

I came across your address in Gay Sunshine. I'm in a deep south, plantation-type, redneck prison. We pick cotton all day in the fields and you've no idea how good it is to come in from a hard day's work and find a letter. Gay SPELTS, 296628, Rt. 2, Box 1200, Ramsey II, Rosharon, TX 77583. (16)

I haven't gotten any mail since my grandmother (last of family) 4 years ago and I am lonely and wonder if you could find me a penpal. I will greatly appreciate it. Avery Gene LAWSON, 62850, Reidsville, GA 30499. (16)

I've just finished reading my first copy of GCN and I enjoyed every article. Would you submit my name to the prisoners penpal list as it is very lonely here and I would like to hear from someone who is gay for friendship and companionship. John BURCH, Box 41 #3537, Michigan City, IN 46360. (16)

I am gay and need someone to write to. My hobbies are sitting by the fireplace, watching TV and having sex. I need someone to love me and me love them. Denni BURGAN, #158417, Box 57, Marlon, OH 43302. (16)

I love fishing and walking in the forest with some special person in the rain... Now if anyone out there likes this in a person please write. It's lonely in here and I need someone I can confide in and possibly have a relationship with. C. Dago MARTINO #96955, Box 97, McAlester, OK 74501. (16)

Does anyone care about us gays? We have feelings too! We need companionship and love too. I will answer all who write me. Lary BEERLI, A-310, Box 87-N2-1-32 (MPC), Menard, IL 62259. (16)

Poet in need of someone to get close to. Write Steve RITCHSON, A-010948, Box 7, Deer Lodge, MT 59722. (16)

My hobbies are piano, decorating, reading, collecting (antiques), seeking out new ideas and making friends. But my interests do not end here as everything interests me to some degree. Please write me. Thomas G. WHITE #256860, Rt. 2, Box 1200, Rosharon, TX 77583. (16)

★★★★★★★★★★★★★★★★

A Prison Project is now being formed to support GCN in its long-standing effort to get free subscriptions to the paper in to lesbian and gay prisoners and also to get books for them to read and penpals to write to. (Every other week there is a prisoner penpal list on the Classifieds page.) Volunteer help is always appreciated in this and other parts of the project (including doing outreach to women prisoners and researching and informing prisoners of their mailroom and visiting rights). If you can help with your time or a contribution, it will be much appreciated. Thank you.

★★★★★★★★★★★★★★★★

I long to write to anyone that would write to a gay prisoner. I became gay in prison because it is a way of life to show someone you want to be loved and to love in return. I love being gay and expressing my feelings to another man. I would really like to write anyone from the streets. I have a good personality. David JOHNSON, P.M.B. #84970, CBB, Angola, LA 70712. (14)

I've been meaning to write you for some time now but for lack of funds for stamps I'm just now getting around to it. I admit my handwriting isn't all that grand but I sure could use somebody company, even if it's in writing. I feel I'm in touch with my emotions and would like someone to help me move up in the world mentally. Danny MEYERS, Box 779 #158078, Marquette, MI 49855 (14)

I read about your prisoner project and it a great idea! I'm a gay prisoner and know all too well the hardships involved in establishing our culture 'behind the walls'. I've spent several years fighting the prisons' policy banning homosexual magazines and books from entering (even though they let any type of heterosexual magazines in. I'd love to correspond with someone out there! Jack KUNSMAN, 30254 Pembroke Station, Danbury, CT 06810. (14)

Loneliness picks no certain age, and if there is anyone who reads my letter who is lonely and wants a friend to share a smile with from time to time, please write and I will answer. Chuck BUTTERSWORTH, F-4, Box 74019, Reidsville, GA 30499. (15)

Gay prisoner would be pleased to hear from any other gays, waiting to hear from you. Marlon (Sonny) URSAY P.O. Box 69139-D-27806, Reidsville, GA 30499. (15)

Lonely gay male presently incarcerated at Georgia State Prison, would like to acquire a pen pal. Richard MORROW, P.O. Box 73556, Reidsville, GA 30499. (15)

My name is Guy Bennett, I would like to write to anyone, and will answer all letters that I receive. Guy BENNETT P.O. Box 73916 M2, Reidsville, GA 30499. (15)

Lonely, young, single, looking for elderly gay male to correspond with and have meaning, friendship (or more). Please send photo and details to: Joe J. WEST, 069431, P.O. Box 747, Starke, FL 32091. (15)

To whom it may concern: I am a bisexual and presently confined to the Washington Dept. of Correction at Walla, Walla. I am very lonely and would like and need a friend of friends. (Les) James Rodney CODY 257061, P.O. Box 520, Walla, Walla, WA 99362. (15)

Prisoner, college student, wishing to find that special person and to meet many gay friends. Hobbies are body building, stamp collecting, and hopefully meeting and relating to gay friends. All welcome! Gary MOORE 150-912, P.O. Box 69, London, OH 43140. (15)

Young man seeking correspondence with gay man, for friendship, must be sincere in writing. Will answer all who write. Wayne JOHNSON 151-166, P.O. Box 511, Columbus, OH 43216. (15)

Please send me one of free subs for prisoners. I am interested in the gay movements, its barriers and its champions. I would also like to get someone to write to me. Charles GANNON, Box 607, Carson City, NV 89701. (14)

My name is Joe, I seldom receive any mail. I would like to meet people who are sincere and interested in a good lasting friendship. I love all sports and music. Joe M. ROWE 145-770, 15802 State Rt. 104, Chillicothe, OH 45601. (15)

I wish to correspond with gays. "Please enclose stamps." as I am in prison and have no way of getting any postage. Gary K. KNOPH 242797 Cell 21-3218, P.O. Box 747, Starke, FL 32091. (15)

Inmate wanting to get in touch with ex-offender program for jobs. Also looking for long time relationship (lover). Steve WILLARD, Box 711 A91545, Menard, IL 62259. (15)

Young man incarcerated in California Prison. I'm from Florida but I'm having an extended vacation in California. I'm into music, partying, and meeting people. In seek of correspondence. Russ TRUNZO C-07660 P.O. Box A, Rm 2302, San Luis Obispo, CA 93409. (15)

I am fully aware, and understand that GCN is a gay publ. and would like my name placed on the mailing list, and want to receive mail from others. My address is: John M. LIGHTFOOT 585173, P.O. Box 1167, Gainesville, FL 32601. (15)

Lonely prisoner would like to correspond with sincere gay men. I like to read, listen to music, dance, and the outdoors. It's lonely here, please write: Dennis BROWN 95181, P.O. Box 97, McAlester, OK 74501. (15)

A lonely young man looking for a sincere friend. Family rejected me because of what I am. If you think you can help, please write. Will answer all. Gregory S. MARTIN 88998, Camp A U D Tler B, Angola, LA 70712. (15)

Hoping that someone might hear my plea and write to me. And in doing so would give me some of the tenderness and loving I so badly seek. I promise to answer all who write, for friendship or hopefully for a more lasting relationship. I'm due to be released in March of 81. Major L. WILSON, Box 911, 10468, Menard, IL 62259. (15)



# Calendar

## weekly events

**Boston, MA** — All Lindemann Center activities of the Chiltern Mt. Club and the Gay Recreational Activities Club have been suspended until further notice (probably 3-4 weeks). This includes the East Coast Basketball Tournament which will take place somewhere else. For info on tournament call Tony at 236-1914.

## sundays

**Boston, MA** — Boston Area Coalition for Cuban Aid and Resettlement (BACCAR) open meeting for potential sponsors of gay and lesbian Cuban refugees and also for other interested persons. Arlington St. Church. Every Sunday at 3pm. Info: 723-2997 (8-12pm).

**Cambridge, MA** — Closet Space, a weekly public affairs program for gay men and lesbians with co-hosts Katherine Triantafyllou and Charles Bedard. 11am. WCAS, AM740.

**Boston, MA** — Gay AA meets at Old West Church, 131 Cambridge St. Gay men and women. 2:30pm.

**Boston, MA** — Chiltern Running Club. Jogging and racing on the Esplanade. Sundays at 1, Mon., Wed. & Fri. at 8. Info: 482-5265.

**Boston, MA** — Gay Recreational Activities Committee (GRAC). Swimming at Lindemann Center (Stanford St. Gov't Ctr.). Men and women. 2-4pm.

**Bedford, MA** — Bedford-Concord Area Social Club meets at 7:30pm. Info: John 275-1336 or Joe 443-4775.

**Orleans, MA** — Shoreline, a gay social group alternative to the bars, on Cape Cod. Meets every 2nd Sunday. Info: P.O. Box 1614, Orleans, MA 02653.

**Greenfield, MA** — Gay Men of Franklin County. Every third Sun. Green River Cafe, Osgood St. 7pm.

**Concord, NH** — NH Coalition of Lesbians and Gay Men. 1st Sun. of the month, 1-5pm. Stetewida political action group. Info: 228-8049.

**New York, NY** — Meeting of Gay and Lesbian Blind at the Gay and Lesbian Services Center, 110 E. 23rd St. Suite 502. 4-6pm. Info: Michael at 362-8729.

**New York, NY** — Rainbow Society. Deaf gay meeting. Manhattan Community Center, 75 Morton St. 2nd Sunday of the month. 2pm. 755-1426.

## coming events

### oct 25 sat

**Boston, MA** — Support group forming for women who have been raped will start during the first week of November. For info call the Boston Rape Crisis Center (492-RAPE) as soon as possible.

### 26 sun

**Boston, MA** — BENEFIT FOR DAVID BRILL MEMORIAL FUND (TO HELP SUPPORT GCN'S BOSTON COVERAGE). 9 KNOX ST. HORS D'OEUVRES, COCKTAILS, LIVE CHAMBER MUSIC.

**Boston, MA** — The Ina Ray Band will be the first ever women's rock band to perform at the Paradise (Comm. Ave.). 8:30pm. Call Ariel Jones for tickets (\$3.50) 426-3485.

### 27 mon

**Cambridge, MA** — Boston NOW Lesbian Task Force meeting at 99 Bishop Allen Dr. (Central Square). 6:30pm. Planning for November programs and doing consciousness-raising about lesbian feminism. All women and new members welcome. Info: 661-6015.

### 28 tues

**Boston, MA** — "Law and Order for Women", a slide show presented by the Boston Bail Fund and a discussion of sexism in the prison system. Marshall School, 35 Westville St. (Dorchester) \$1 donation. Info: Sasha 825-4961.

## mondays

**Cambridge, MA** — Parents and Friends of Gays meet on the first Monday of the month. 7:15pm sharp at the Episcopal Theological Seminary Library, 99 Brattle St. Info: 542-5188 or write: PFOG, 40 Cogswell Ave., Cambridge, MA 02140.

**Cambridge, MA** — LUNA (Lesbians United for Non-nuclear Action) meeting. Women's Educ. Ctr., 46 Pleasant. 354-8807. 7-10pm.

**Brattleboro, VT** — Southern Vermont Gay Men meet every 4th Monday at the Common Ground 25 Elliot St. 7:30pm.

**Nashua, NH** — Meeting of Nashua Area Gays. 8pm. Info: Paul, 888-1305, or write: Nashua Area Gays, P.O. Box 3472, Nashua 03061.

**New York, NY** — Gay Overeaters Anonymous. for lesbians and gay men, meet at 7:30pm at Gracie Square Hosp. 420 E. 76th St.

**New York, NY** — Meeting of the NY Coalition of Black and Third World Lesbians and Gays. Triangle Ctr., 26 9th Ave., 3rd floor. 7:30pm. Anyone interested in these issues is welcome regardless of race.

## tuesdays

**New York, NY** — WBAI (99.5FM) The Lesbian Show. 8:30pm. 279-0707.

**Cambridge, MA** — Friends Meeting at Cambridge. Draft counseling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Park (near Harvard Sq.) Info: 876-6883.

**Cambridge, MA** — Daughters of Bilitis. Organization for women. Discussion group. Old Cambridge Baptist Church, 1131 Mass Ave. 8pm. Call 661-3633 for info on all DOB activities.

**New Bedford, MA** — Rap group at the Aid Center. 18 S. Water St. 8-10pm. Info: 999-3141.

**Uxbridge, MA** — Support and Discussion Group for Lesbians. Tuesday eves, 7:30pm. Info: 278-5475.

**New York, NY** — Meeting of Politically Involved Lesbians and Gays Under Twenty-two (PIGLUT), 339 Lafayette St. (top floor). Info: Michael 236-2397. Open to all 21 and under.

**Hartford, CT** — Greater Hartford Lesbian and Gay Taskforce meets at Hill Ctr., 350 Farmington Ave. 7pm. (First Tuesdays) Info: 249-7691.

## wednesdays

**Boston, MA** — Gay Youth Rap. Boston Alliance of Gay and Lesbian Youth (BAGLY). For all between the ages of 14 and 22. 7-9pm. 128A Tremont St. (near Park St. stop), 4th floor. Info: BAGLY 338-9472 or the Hotline 426-9371.

**Boston, MA** — Walk-In VD screening and treatment for and by gay men. 8:30-8pm. Fenway Community Health Center, 18 Hovland St. (near Auditorium stop). 267-7573.

## 29 wed

**Framingham, MA** — Medical, moral and political aspects of abortion" presented by NOW at the Grace Congregational Church, 73 Union Ave. 7:30pm.

## 30 thurs

**Boston, MA** — GCN VOLUNTEER PROOF-READING AND PASTEUP. SEE THURSDAYS ABOVE FOR DETAILS.

**Middlebury, VT** — Gay men's self-affirmation group offering discussion and support. 7:30-9:30pm. Info: 388-6819 (eves) or 388-6752 (days).

**Cambridge, MA** — Women's Community Health Center Open Forum to discuss recent changes at WCHC and to exchange ideas. Red Book Store, 136 River St. 7pm. Info: 547-2302.

**New York, NY** — Biweekly gay male "S/M" support group. 8pm. Info: Brian 243-3332 (6-10pm).

## 31 fri

**Boston, MA** — GCN VOLUNTEER NIGHT FOR SENDING OUT THE PAPER. SEE FRIDAYS ABOVE FOR DETAILS.

**Boston, MA** — Halloween Ritual of Poetry and Music, featuring Audre Lorde, Kate Rushin, Hattie Gossett and Carolyn Johnson (curator of the Wild Wommin Archives). 140 Clarendon St. (Boston YWCA). 8pm. \$3-\$4 (more ill/ass if). Food and childcare available. Music by Bougainvillea.

**Boston, MA** — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Our advocacy is growing. Join us. Call 426-9371. (M-F, 6pm-midnight) for info.

**Cambridge, MA** — Second Wave magazine is opening its collective to new members. Interested women should come to Wed. eve meetings 6:30pm, Old Cambridge Baptist Church, 1151 Mass. Ave. or call Amy at 628-7275 (h) or 495-2560 (w).

**Boston, MA** — Gay Recreational Activities Committee (GRAC) volleyball (near Rose Garden in the Fenway). Men and women. 8:30-8:30pm.

**Providence, RI** — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

**New York, NY** — "Oakdale, Indiana," a lesbian soap opera on WBAI, 99.5FM. Weds. at 8:10pm and at midnight.

**New York, NY** — (WBAI, 99.5FM) Gay Rap. 279-0707. 8:30-9:30pm.

**New York, NY** — Gay Liberation Allows Drag (GLAD) meeting. 1835 First Ave. Info: 473-5886 x204. Ask for Eve.

**New York, NY** — Chelsea Gay Association meets last Wed. of the month. Coffeehouse. Info: 891-7950.

## thursdays

**Boston, MA** — GCN proofreading and layout (basically cutting and pasting with a little beer and pretzels on the side). No experience necessary. We'll teach you all you need to know! Proofreading begins 5-ish and layout 6-ish. 22 Bromfield St. (near Park St. and Washington St subway stops), 2nd floor. 426-4469.

**Boston, MA** — North American Man Boy Love Association (NAMBLA). Regular meetings on 1st and 3rd Thursdays. 8pm. Glad Day Book Shop, 22 Bromfield St. (near Park St.) Info: 542-0144.

**Boston, MA** — Lesbian Youth United (LYU). Rap group. 7:30-9:30pm. For women 22 and under who are or are considering being lesbians. 128A Tremont St. (4th floor). Call BAGLY (Boston Alliance of Gay and Lesbian Youth) at 338-9472 or the Hotline 426-9371 (6pm-midnight).

**Boston, MA** — Lesbian and Gay Pride meeting for people interested in planning community events as part of the committee's year-round organizing work. Glad Day Book Shop, 22 Bromfield St. (near Park St.) 7:30pm sharpish!

**Cambridge, MA** — Daughters of Bilitis. Organization for women. Discussions and social hour. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Call 661-3633 for info on all DOB activities.

**Boston, MA** — Lunchtime Alternative concert series. Music of 12th to the 20th centuries. 12:15-12:45 at Church of the Covenant, 67 Newbury St. Free (donations accepted). Bring your lunch.

**Cambridge, MA** — Hooker's Ball, Halloween Night. 8pm. Funk band and disco. Prize for best costume. \$6 in advance (New Words) and \$7 at the door. To benefit PUMA, Prostitutes Union of Mass. and the Prostitutes Bail Fund. Rise Club. 485 Mass Ave. (Central Sq.). Info: 524-7507.

**Cambridge, MA** — Word of Mouth Productions presents *Why Don't You Find A Rich Man And Marry Him?*, a play about the lives and history of women workers. Tonight and tomorrow night at 8pm. Group School, 345 Franklin St. (near Central Sq.) Childcare available. Info: 492-1895.

**Cambridge, MA** — AmTikva. Shabbat service and Oneg. 312 Memorial Dr. Info: 628-3973.

**Henniker, NH** — Gather all ye witches, crones, hags and spinsters in celebration of the witches new year! Women's Dance and Costume Party. 8pm-1am. \$3 at the door. Pat's Peak Ski Lodge on Rt. 114. Benefit for Full Circle.

**New York, NY** — Boot! Lavender Left/NYC presents a wild and swinging Halloween Party. 243 W. 98th St. Apt. 5D, 9pm. Info: 662-9005. To benefit Lavender Left Newsletter.

## nov 1 sat

**Boston, MA** — Chiltern Mt. Club. Scarbrough Marsh Weekend. Info: Ron (207) 883-6297.

**Boston, MA** — Men's support action for Women's Pentagon Action (on Nov. 16/17). Interested men should call Rick or Michael at 776-3452 anytime.

**Cambridge, MA** — Lesbian Liberation. A leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 46 Pleasant St. 354-8807.

**Somerville, MA** — Lesbian Support Group for younger women. Somerville Women's Center, 38 Union Square, (2nd floor over laundromat). 6pm. Info: 823-9340.

**Cambridge, MA** — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

**New York, NY** — General meeting of the Committee of Lesbian and Gay Male Socialists at NY Marxist School, 151 W 19th St. 7th floor. 7:30pm. Info: 988-3012.

**New York, NY** — Gay Activists Alliance regular meeting at 339 Lafayette St. (near Houston). 8:30pm. All are welcome!

## fridays

**Boston, MA** — Come to GCN office, 22 Bromfield (near Park St. subway stop), 2nd floor, anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good times. Men and women welcome. 426-4469.

**Boston, MA** — Chiltern basketball. 7-9pm. Lindemann Ctr. (near Gov't Ctr.), Stenniford St. entrance. FREE! Info: Tony 236-1914.

**Boston, MA** — Chiltern swimming for men and women over 40 from 6-7pm. Swimming for men of all ages from 7-9pm. Lindemann Ctr. (near Gov't Ctr.) Info: Joe 227-5363.

**Cambridge, MA** — Daughters of Bilitis. Over 35 rap group at Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. (4th Friday and 2nd Wednesday of each month).

**Pittsfield, MA** — Lesbians United meetings. Info: Women's Services Center, 499-2425.

**New York, NY** — Consciousness Raising on Racism, sponsored by Black and White Men Together (BWMT/NY). 7:30pm. Info: Harry at 873-5572 or 799-9432 or Richard at 431-4874.

## saturdays

**Boston, MA** — Gay Youth. Outings and activities for lesbians and gay men 14-22. Organized by Boston Alliance of Lesbian and Gay Youth (BAGLY) 128A Tremont St. (near Park St.) 4th floor. 1-5pm. Info: Hotline 426-9371 (6-12pm) or BAGLY 338-9472 (Wed & Thurs eves).

**Providence, RI** — Gay Youth Group meets every other Saturday. Info: 272-9247.

**New York, NY** — Gay Youth Rap Group. Organized by and for gay youth. 1-4pm. 339 Lafayette St. (one block north of Houston), top floor. Open to all lesbian and gay youth 21 and under. Info: Mark 799-0388 or Michael 236-2397.

## 2 sun

**Cambridge, MA** — Lesbian and Gay Folk-dancing. Phillips Brooks House, Harvard Yard. 1-3pm. Newcomers especially welcome. Info: Beth 666-4278 or Dee 661-7223.

**Boston, MA** — Lesbian Cultural Center Project. First meeting. 4-6pm. Harriet Tubman House, 566 Columbus Ave. (corner of Mass Ave. South End) Cafeteria. Wheelchair accessible.

**Salem, MA** — North Shore Gay Alliance Second Anniversary Party. Daniels House, Daniels St. 7-11pm. \$2 donation.

**Cambridge, MA** — Gays at MIT (GAMIT) meets at 5pm. Walker Memorial Bldg., 142 Memorial Dr. 3rd floor. Everyone welcome. Info: 253-5440.

## 3 mon

**Cambridge, MA** — Straight Talk About Lesbians, the revised slide/tape presentation. 8pm. MIT Bldg. 10, 77 Mass Ave. Room 250. \$3 donation.

**Cambridge, MA** — Holidays Support and Rap Group. For all woman troubled by this season. At DOB office, 1151 Mass Ave. Mondays at 8pm.

## 15 sat

**Boston, MA** — The Committee of Black Gay Men extends an invitation to an orientation meeting, the weekend of Nov. 15 and 16. The national leadership will make a presentation. FREE! Info: Ken 427-0962.

**The deadline for Calendar items is Tuesday at noon for the following issue.**